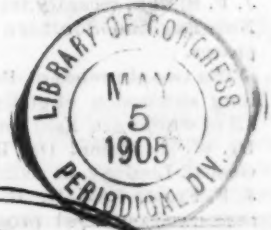


Zion's Herald

WEDNESDAY, MAY 3, 1905



FACULTY AND GRADUATING CLASS OF BAREILLY THEOLOGICAL SEMINARY

See Page 554



The Field Secretary's Corner

AFTER an absence of twelve years, it was our privilege to meet again the brethren of the East Maine Conference in Bangor. The Conference this year was ably entertained by the united churches of Bangor and vicinity, holding its sessions in the old Pine St. Church, of which Rev. J. F. Simon, recently transferred from the New England Southern Conference, is the pastor.

The two churches of Bangor have had a long succession of godly men as pastors, all of whom are held in loving memory. Dr. W. H. Bolton, Dr. R. L. Greene, Rev. Geo. D. Lindsay, of sainted memory, Rev. J. F. Frost, Rev. H. E. Foss, are names that stand out most prominently in recent years, all of whom are now found on other Conference rolls. Dr. Bolton was an interested visitor during the Conference, and received a cordial welcome from his old friends.

It is surprising how the

Personnel of the Conference

has changed in the last decade. A few of the older brethren remain in the effective ranks, but the veterans are falling out with startling rapidity. Rev. S. H. Beale, now ninety years of age, still remains, like a stalwart old oak, a type of the older generation, fast disappearing, of preachers who have laid the foundations of Methodism in Maine and northern New England. Away back in 1890, on a journey from Boston to Bangor, going to the pastorate of the Orono church, we met on the boat Mr. Beale and his good wife. We met as strangers, but after introducing ourselves, we received at once our first cordial welcome to the East Maine Conference. Mr. Beale is no longer in the effective ranks, but, greatly beloved by all, his presence is ever a benediction in the Conference sessions. One of the most remarkable sessions of the Conference was that when he delivered an historical address. Although slightly bent, the old veteran appeared to be in full vigor. His voice was deep and resonant; his gestures were few, but for three quarters of an hour he held the attention of a large and interested audience, giving frequent evidence of the old-time power which once marked his labors. Mr. Beale came to the East Maine Conference in 1843, and has responded to every roll-call since that time save two—once being detained by illness, the other by a special revival interest in his church, which made it inexpedient for him to leave. He is now the oldest member of the Conference. He related an interesting incident connected with his service in the Christian Commission during the Rebellion. On that memorable day, just before the battle at the Weldon railroad and Hatch's Run, when the Union Army was lined up before the fight, and General Grant with his staff was getting in readiness to lead the boys in blue against the foe, Mr. Beale asked permission to offer prayer before the assembled troops, and, General Grant giving this permission, he read the 91st Psalm, and then knelt and prayed fervently for victory in the coming struggle, while over 20,000 soldiers listened with bowed and uncovered heads.

Another veteran is Rev. G. G. Winslow, who has just completed his fiftieth year in the effective ranks, and now takes his place among the honored superannuates. Mr. Winslow preached the historical sermon, which was full of interesting reminiscences. He has done magnificent work in East Maine, one noteworthy achievement being the raising of a debt of \$18,000, on the Bar Harbor church, thus saving this fine property. It was with deep regret that the

Conference granted his request for retirement.

Among other familiar faces was that of Rev. C. A. Plumer, who was chairman of our examining committee, and who had one of the largest classes that ever entered Conference to steer through the mazes of the Conference studies. Brother Jewell, another member of the committee, has long since gone to glory, but the memory of those delightful sessions—and they were delightful, for while they were strict in the examinations they were uniformly kind in their treatment of the class—will never fade from our mind. But three of the eleven ordained in that class by the sainted Bishop Nindé remain in the Conference. Rev. J. P. Simonton, our old neighbor at Old Town, now pastor at Ellsworth, and many others gave us cordial greeting, and pledged their hearty co-operation in our work and welcome to their churches and homes in the interests of the HERALD. Unbounded is the hospitality of Maine!

Thursday afternoon a meeting of the Ministers' Wives' Association was held, at which Bishop Goodsell delivered a brief address on the general subject of the

Work of the Ministers' Wives.

He paid them a high compliment by saying that in many cases the influence of the wife of a minister was greater than that of the minister himself. He said that he had known several cases where ministers had been requested by the Conference to take certain charges for the reason that a certain city or town had wanted the minister for the sake of his wife.

In refutation of the idea that wives of Methodist ministers had no social advantages, no pleasure, that their lives were endless drudgery, Bishop Goodsell cited case after case in which the wife of a once struggling young minister had risen to a high position with her husband, where she was permitted to enjoy every advantage.

The Bishop closed with an anecdote regarding an experience he had had with the wife of a young minister. She had come to him begging that on account of his brilliancy her husband might be given a large city church. The Bishop looked into the case and discovered that although the young man was undoubtedly highly gifted, the real cause of his being held back was this same wife. Nothing satisfied her. No society, no house, nothing was good enough for her.

"Finally," he said, "she asked me why I wouldn't appoint him, and I told her the plain truth—that it was herself."

All the ladies gasped.

"And I am not going to do it again," said the Bishop, his eyes twinkling as he gazed at the ceiling with reminiscent eyes.

It was our privilege to visit our

Old Friends in Orono,

the scene of our second pastorate. Entertained by Mr. and Mrs. William Balstridge, ever faithful and devoted to the church, we renewed acquaintance with many old friends. Some whom we knew as children, in the Junior League and Sunday school, are now young men and women; some are married and proudly exhibit their children to their old pastor. We can hardly realize it. Some have aged; many are gone. Mr. Jesse Snow and his beloved wife have gone to heaven. Mr. Chas. Snow and his wife, in whose home we were entertained when we first landed in Orono, one cold winter's night years ago, and whose roof sheltered us the last night, when leaving for another charge, are now in Northampton, Mass.,

while many have gone from the old church to other fields. Sunday we had the rare privilege of calling on Sister Dunn, the widow of Brother L. C. Dunn, once resident in Orono, now in heaven. In much weakness, but strong in faith and hope, this dear old saint awaits the call to join her beloved husband, tenderly cared for meanwhile by her children. Many tearful memories are awakened as we sit in her presence and pray with her as we leave.

On Sunday it was our privilege to occupy the pulpit of the beautiful new church at Brewer, by invitation of Rev. E. H. Boynton, pastor. Rev. S. H. Beale laid the foundations of Methodism in Brewer, being appointed to this circuit in 1841. The new church building is a handsome structure of tinted granite, with a seating capacity of three hundred. It is one of the finest Methodist churches in Eastern Maine.

This completes the round of the Conferences, and as soon as possible, we wish to shape an itinerary that will enable us to reach every church in the patronizing Conferences. Already many invitations have been received. Let us hear from you, brethren.

F. H. MORGAN,

36 Bromfield St., Boston.

Act Wisely

From Michigan Christian Advocate.

AFTER the special meetings have closed and the revival has been held, some pastors do faithful hand to hand work, and win one soul here and another there. They are wise. Similarly, some pastors after securing the best possible list of new subscribers for their church paper, cast about for opportunities to press the matter upon the attention now of one and then of another member in their congregation. They too act wisely.

Kent's Hill Seminary

AT the recent banquet of the Kent's Hill Alumni Association held at Young's Hotel, a good deal of enthusiasm was shown among the old students regarding effort to aid in the excellent work which the school has always been doing. A committee was appointed to consider methods of bringing the attention of those who are preparing for college to the advantages which the school offers, and to devise means by which the alumni can assist in providing scholarships for pupils who must pay their own way in school. This school has always been rather unique in the opportunities which it offers for young men and women of energy and enterprise who are seeking to get an education on their own resources. The president of the school announced that for every \$30 contributed a pupil can be given free tuition in the school for a year, and the committee will endeavor to raise among the friends of the school scholarships of this sort. In no way can more efficient assistance be rendered to young men and women who are preparing themselves for useful positions in life than by aiding the committee in this work. Any friends of the school, or of young people, who are inclined to render such assistance can do so by communicating with the secretary of the association, Mr. J. Edwin Wing, 2 Carver St., Cambridge, Mass.

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Parliament of Parliaments

THE nearest present realization of Tennyson's dream of the "parliament of man" is perhaps the Interparliamentary Union, which was organized seventeen years ago next October, when thirty members of the French Chamber of Deputies and ten English Members of Parliament met in Paris to discuss the project of an arbitration treaty between France, England, and the United States, and which meets again at Brussels in August. Representative Bartholdt, of St. Louis, sails this week to preside over the executive council of the Interparliamentary Union. Like Baron Constant in France, and Sir Thomas Barclay in England, Mr. Bartholdt has figured in this country as an apostle of arbitration and conciliation, and has been given power to appoint delegates from the United States. The movement has acquired new strength and dignity at every successive meeting of the Union, and the only countries in Europe in which branches do not exist are Russia, Turkey, and Spain, the first two of those countries having no parliaments. The Union, which is described by Mr. Bartholdt as "a parliament of parliaments, a union composed of lawmakers of the different countries, and which every member of every legislative body in the world has a right to join," is accomplishing a most important work in the federation and unifying of the best sentiments and ideals of the civilized nations of the world.

Minute Measurement of Gases

SIR WILLIAM RAMSAY, the eminent English chemist, some time ago communicated to the Royal Society estimates of the amounts of the gases krypton and xenon which hide themselves in very minute quantities in the atmospheric air, and since then he has been doing the same for neon and helium. Argon was first found by Lord Rayleigh and Sir William Ramsay to lurk in atmospheric air, and then helium, a substance which had been detected by the spectroscope in the sun, was identified. After a series of delicate investigations,

fully described, Sir William Ramsay arrived at the conclusion that there are in gaseous air 86 parts by weight of neon in a thousand million, and 123 parts in the same by volume, while of helium there are 56 parts by weight in ten thousand million and 400 by volume in the same. Such minute amounts seem almost incalculably small, but corroborative tests were applied, which indicated that the tests could not be far from accurate.

Municipal Problems in Chicago

THE difficulties of attaining municipal ownership of street-railway franchises in Chicago, which appeared to be a goal easily accessible during the exciting mayoralty campaign just over that resulted in the election of Judge Dunne, are proving sufficiently numerous to disconcert somewhat the enthusiastic supporters of the new mayor. The "immediate ownership" idea, which was the slogan of the radicals in the campaign, has received a decided set-back through a decision by Judge Grosscup that the railroad's rights under their long tenure claims are "in full force and effect." It is not clear that condemnation proceedings could apply to the case, and voluntary settlement with the companies would be expensive for the city. An appeal may be taken from the decision of Judge Grosscup, but appeals take time, and the defeated candidate for mayor, Mr. Harlan, may be pardoned for smiling at the uncomfortable predicament of the Dunne followers, who find that the courts do not take the same view of municipal possibilities that were so exploited on the hustings. The popularity of Judge Dunne, however, cannot be denied, and already he begins to loom up as a Presidential possibility.

Pure Food Legislation in Mexico

AMERICANS are inclined to ridicule the manners and customs of the Mexicans, but Mexico is more civilized than is America in respect to protecting its citizens from food poisons. Milk from which the butter-producing component has been removed, wholly or in part, for example, must be sold under the name of "skimmed milk," and dispensed at special stands at which no other kind of milk is sold. Under the name "sterilized milk" can be sold only that milk whose preservation has been insured by the action of heat, and in no case by the addition of an antiseptic substance. The only substance sold under the name of butter is the fat extracted from pure milk drawn from healthy animals and prepared in such a manner that it shall not contain more than five per cent. of water and at the most 2.5 per cent. of the other components of milk.

The Mexican law furthermore imposes heavy penalties for the sale of milk taken from any but healthy cows. With such laws as these courageously enforced fewer babies in America would die, and the grown people would be much healthier. Meats, fruits and vegetables would be wholesome and pure, and tinned goods would contain no lurking dangers in death-dealing minerals, although the profits of some food manufacturers would be reduced fifty per cent. or more. So far in America ample means have been found for discovering food frauds, but no really serious effort has been made to prevent them.

Exploring British Columbia

IN no part of the world except in Alaska has more rapid progress in geographical exploration been made in the last few years than in British Columbia. The Government surveys are yet far from covering the larger part of that big region. A Roman Catholic missionary by the name of Father Morice has been traveling many hundreds of miles in a canoe, mapping all the streams, lakes, mountains and valleys in the upper basin of the Netchakhoh River. A fine map of his discoveries — which has just been published, rather curiously, by the Neuchatel Geographical Society of Switzerland — shows many details seen on no previous map. Lake Morice, for example, which is not found on the latest atlas sheets of British Columbia, is fifty miles long and 777 feet deep. A number of Grand Trunk Pacific engineers have been engaged for about a year in the detailed study of the Smoke River, Porcupine, Red Deer, Wapiti and Pine River passes in the Rockies, and report that all these passes are available for railroads, the gradients on the east being very gentle. The scheme of the Canadian Pacific Railroad was laughed at as impracticable until the great gateway through Kicking Horse Pass was discovered, but it has now been found that farther north there are several passes that are lower than those which the Canadian Pacific uses. Explorations of recent years also show that the old ideas of the heights of the leading peaks of the Canadian Rockies were much exaggerated. Probably none of the mountains of British Columbia rise above 13,000 to 13,500 feet.

Municipal League Conference

AT the Conference of the National Municipal League held last week in New York the general topic of "The City and the Child" was discussed intelligently and sympathetically from various points of view by trained educators. Superintendent Maxwell of New York City, speaking of "The School and Citizenship," declared that no city has an

ideal school system, and that the question whether school executive power shall be concentrated is not yet settled. He argued that the first duty of the teacher so far as civic questions are concerned is to encourage the child to be a close observer of municipal affairs. The report of the Committee on Instruction showed that at the present time little instruction is given in municipal government, but that a strong general interest is felt in the subject. An important paper was read, prepared by Professor L. S. Rowe, of the University of Pennsylvania, on "Co-ordination of Instruction in Municipal Government in Colleges and Universities." The committee appointed last year in Chicago to promote the co-ordination advocated has selected as the topic of inquiry during the college year 1905-1906, "The Relation of the Municipality to the Gas and Electric Light Service." Papers were also read by Prof. Harry A. Garfield on "Work Among College Men," and by Miss Margaret L. Chanler on "Woman's Work for Municipal Progress," and a timely address was delivered by Charles J. Bonaparte on good government.

Southern Education Conference

THE Eighth Annual Conference for Education in the South began its sessions on April 26 at Columbia, South Carolina. A party of ninety-five educators, literary men and women, and business men interested in education, who are the guests of Robert C. Ogden, of New York, for a nine days' trip to different points in South and North Carolina and Virginia, arrived on a special train of ten Pullman cars and were received by Governor D. C. Heyward. The Governor said that the visitors were doubly welcome since they came to promote a cause so vital to the greatest interests of the commonwealth, and declared that it was most fitting that Northerners and Southerners should meet together as Americans to promote those things which tend to elevate humanity. Mr. Ogden, in his annual address, reviewed the formation and purpose of the conference, stating that the most encouraging single element of the progress made is perhaps to be found in the formation of local and State organizations of citizens for the promotion of public interest in education. Dr. George H. Denny gave an address on "A Southern Interpretation of the Conference for Education." Hon. Seth Low of New York spoke on "Some Phases of Educational History in New York," and expressed his approval of the effort made in the South to maintain double sets of schools. One of the most interesting features of the conference was an impromptu symposium held in the chapel of the South Carolina College, the speakers being Robert C. Ogden, Dr. St. Clair McKelway and Dr. E. A. Alderman. Mr. Ogden expressed his belief that there is a growing demand for educated men in the business world, as no work is so well done that it cannot be done better. Dr. Alderman declared that the student in the South is more serious-minded than the student in other sections of the country, spending less time in distracting sports. The Southern Education Conference by its notable meetings is calling at-

tention both to the needs of the South and to the amount of good work already accomplished in that section, in the line of the democratization of education and the training of every citizen in the duties of citizenship. Mr. Ogden deserves great praise for his enlightened and generous patronage of this movement, which aims to co-ordinate and encourage all educational agencies now working for the betterment of conditions in the Southland.

General Fitzhugh Lee Dead

FITZHUGH LEE, Brigadier-General, U. S. A. (retired), the noted soldier of two wars, died in Washington, D. C., on April 28. He was the son of Captain Sidney Smith Lee, whose father, General Henry Lee, was the famous "Light Horse Harry" of the Revolution. His mother was the granddaughter of the celebrated Virginia statesman, George Mason. Fitzhugh Lee was born in 1835 at Clermont, Fairfax County, Virginia, and on graduating with honor from West Point in 1856 was commissioned second lieutenant in the 21 U. S. Cavalry, of which Albert Sydney Johnston was colonel, and Robert E. Lee lieutenant-colonel. Among the officers of the regiment were Hardee, Hood, Thomas, Van Dorn, Stone, Kirby Smith and others who afterwards became famous in the Civil War. Under the instruction of young Lee at West Point in 1860 were Kilpatrick and Custer. On the secession of Virginia Fitzhugh Lee resigned his commission, and rose rapidly to a position of high rank in the Confederate Army. It fell to his lot to blaze the way for Stonewall Jackson in the great flank movement that won for the South the battle of Chancellorsville. After the war General Lee became a patriotic supporter of Federal institutions. In 1874 he spoke eloquently for Virginia at Bunker Hill. In 1885 he was elected Governor of Virginia. He was appointed in 1896 Consul-General at Havana, in 1898 was commissioned Major-General of U. S. Volunteers, once more putting on the blue which he had worn years before as a young lieutenant in the Regular Army, and in 1901 was appointed to the Regular Army with the rank of Brigadier-General. As Consul-General and later Governor-General at Havana General Lee acquitted himself with steady courage, fine tact, and admirable dignity. His later career in some degree atoned for his mistake in taking up arms against the Union, and Northerners unite with Southerners in mourning his loss.

Ten-Hour Law Condemned

A DECISION of far-reaching importance, which is likely to prove a check to legislation in the interest of unionism, was recently announced by the U. S. Supreme Court in the case of *Lochner versus New York*. *Lochner* had been tried in the Onondaga County Court for employing in his bake-shop an employee for more than sixty hours per week. The case was finally brought before the U. S. Supreme Court, which pronounced the law under which the defendant was tried unconstitutional, as denying the right of contract, and so violating the liberty of the individual guaranteed by the Four-

teenth Amendment. This decision retards the advance of the current of legislation that has for many years directed itself against the doctrine of individual liberty in industry, and will moderate the tendency to multiply statutes limiting, partly on the ground of preserving the public health and morals, the conditions under which men as well as women and children may labor. The main effect of the decision will be to secure non-unionists in their right of competition and to prevent, or make difficult, the establishment of a quasi-monopoly of many important kinds of labor.

Venezuelan Imbroglio

WITH Presidents Castro and Roosevelt away for a period from their respective capitals, the Venezuelan diplomatic situation lapsed into a state of suspended animation, leaving another controversy, affecting the domestic interests of the United States, to emerge to prominence to trouble the authorities at Washington. Minister Herbert Bowen has been summoned to Washington to explain the attitude of hostility he has assumed toward Assistant Secretary of State Loomis, whose official conduct he has criticised. Mr. Loomis has denied totally all insinuations against him, relating to his conduct of affairs while Minister to Venezuela. President Roosevelt will shortly return to Washington, and has ordered that a thorough investigation be made into the whole Venezuelan tangle, not sparing either persons or principles from scrutiny. Pending the personal controversy which has arisen between these two officials of the Government, both of them men who have enjoyed the best of reputation for honesty if not always for good judgment in affairs of state, the diplomatic contention with Venezuela is not likely to be pressed, and Castro can continue his siesta undisturbed.

Carnegie Gift to Professors

A GIFT which, in the opinion of some educators, is one of the most important ever made in the cause of education, has just been announced by Andrew Carnegie, who has set aside the sum of \$10,000,000, the income of which is to be used as a fund for the pensioning under certain conditions of superannuated college professors. It would certainly be hard to find a class of men, unless it were ministers, more deserving than college professors of the assurance that in their years of physical, yet not perhaps mental, decline they will be provided for, because of their previous good work in the cause of education. The details of Mr. Carnegie's plan have not yet been worked out, but he has excluded State universities and State-supported colleges from the eligible list, and even with that limitation made on the range of his benefaction it may not be possible out of the fund to provide for every worthy professor in private colleges who reaches the retiring age. The scope of Mr. Carnegie's beneficence may be judged by the fact that professors in Canada and Newfoundland as well as in the United States are to share in the distribution of the fund. President Pritchett, of the Massachusetts

Institute of Technology, it appears gave to Mr. Carnegie the suggestion which resulted in this action, and is to be largely consulted, with Frank A. Vanderlip, as to the carrying out of the plan. The trustees of the fund are Presidents A. T. Hadley, Charles W. Eliot, W. R. Harper, N. M. Butler, J. G. Schurman, Woodrow Wilson, L. Clark Seeley, A. C. Humphreys, Edwin F. Craighead, H. C. King, C. F. Thwing, Thomas McClelland, Edwin H. Hughes, H. McClelland Bell, G. H. Denny, Peterson of McGill University, Samuel Plantz, David S. Jordan, W. H. Crawford, and Henry S. Pritchett, Provost Charles C. Harrison, Chancellor S. B. McCormick, F. A. Vanderlip, T. Morrie Carnegie (a nephew of Mr. Carnegie) and R. A. Franks. As the professors on the whole have the plums of preferment in the educational world, while the public school teachers do most of the drudgery, the latter will now be more than ever tempted to envy their more favored brethren in the teaching profession. It is to be hoped that none of the colleges will be mean enough, taking advantage of the Carnegie fund, to turn off elderly but still capable professors simply to make room for younger and more pushing but less experienced instructors.

THE BISHOPS AT LOUISVILLE OBSERVER.

FOR the second time our Bishops have held their semi-annual Conference south of Mason and Dixon's line. This they hold to be neither in interest nor fact a challenge to our Southern brethren. In Louisville we have one strong church with a fine building and others of lesser strength. The Bishops went there by invitation of these churches, and are entertained by them. Moreover, a bequest of nearly \$300,000 from the Speed estate was awaiting useful direction. The Kentucky Conference greatly desired the advice of the Bishops in its right use and destination. More legitimate reason to visit Louisville could not well be found.

Their welcome has been royal; courtesies have abounded from both churches. A reception from the Epworth League of both Methodisms has been given to our Bishops and to the nine Bishops of the Church South, who were also at Louisville in the interest of their Church Extension work. This was as great an occasion socially as it was historically, for not since the days of unity before 1844, have all the Bishops of Episcopal non-African Methodism been together at a gathering called in their honor. This meeting was addressed by two of our Bishops and by two from the Church South.

The following Methodist Episcopal Bishops were present: Merrill, Andrews, Warren, Foss, Walden, Mallalieu, Fowler, Vincent, FitzGerald, Joyce, Goodsell, McCabe, Cranston, Moore, Hamilton, Berry, Spellmeyer, McDowell, Wilson. The Bishops of the Methodist Episcopal Church, South, in town were: Wilson, Key, Duncan, Galloway, Hendrix, Morrison, Candler, and Hoss.

Our Bishops entertained at dinner on Friday evening, April 28, the Bishops of the Church South at the Louisville Hotel,

the best in the city. A glance at the table was permitted your reporter before the guests arrived. One of the large parlors of the hotel was the temporary dining-room. The table formed a hollow square, the hollow being filled in with palms and other plants. The floral decorations were most beautiful and abundant. Those who were there say that the menu was elaborate; and while the speeches were informal and covered by the sacred privacy of the occasion, it is understood that expressions on both sides were of the most fraternal character. Near the close of the dinner those in the hallways heard the Bishops sing "Blest be the tie that binds," and when they came out, many arm-in-arm, the South and the North were one. Thus for the first time since the great division the Bishops of Episcopal Methodism met each other at the same table. We of the Methodist Episcopal Church are glad beyond expression that our Bishops took the initiative, entertained the Southern Bishops handsomely, and that the invitation was accepted as handsomely as given.

We regret to hear that Bishop Hoke Smith of the Church South is in poor health. Bishop Key at seventy-five seemed very vigorous. The years seem to have slowed down the steps of Bishops Wilson and Duncan. The rest appeared, as we watched them pass into the dining-room, in full force and robust health. All our Bishops seem to be in good health, though some seem worn with work. The superannuates looked remarkably well. The younger Bishops speak with enthusiasm of the great value of the advice given by the superannuated Bishops in the Bishops' Conference. They have every privilege there, it seems, but that of voting and being on the committee on the plan of visitation. Your resident Bishop Goodsell said that the report of the work of the superannuated Bishops would astonish the Church in its quantity and value, evangelism, conventions, literary work, incessant preaching, occupying their time and justifying their place as Bishops. One could wish that Bishop Hamilton might put a brake for a while on his activities, for he, while well, looks somewhat worn.

At this writing nothing is known of the plan so far as the reporters can make out. The church hardly knows yet, one Bishop said, that there was no increase in the number of effective Bishops by the last General Conference, and that, on account of the new residence in South America, there is one less to do the work at home. He also said that the fall Conferences would keep most of the Bishops for eight weeks in consecutive Conferences. This is a great strain on the strongest. If preachers find Conference week a strain on attention and strength, what must eight weeks of it be on these men, with their great responsibilities and incessant travel? One Bishop guardedly spoke of the care the accusations against Professor Mitchell's orthodoxy were giving the Board, and his wish that it might be finally settled. His confirmation for another term is, with several other nominations, before the Board. No one has yet had a hint of what the result will be beyond the rumor that the vote on Professor Mitchell's case will be close either way.

On Saturday the Bishops were entertained at lunch by our Louisville laymen in a handsome manner. Some of them preached Sunday in Southern churches, but as Jeffersonville and New Albany are just across the river in Indiana, our own churches claimed most of them, particularly as the Southern Bishops were here to preach in their own churches. The Bishops have voted to adjourn Tuesday noon, May 2. Bishops McCabe, Fowler, and Warren have each lectured to large audiences in our Trinity Church, for local causes, and creating great enthusiasm. No more memorable meeting of the Bishops has been held in many years.

The Andes Conference

REV. J. L. REEDER.

THE first session of the Andes Conference, formerly known as the West South America Conference, was held in Coquimbo. Bishop Thomas B. Neely, Mrs. Neely and niece, Dr. H. K. Carroll, and Miss Alice H. Fisher composed the party from New York, coming by way of Panama and the West Coast of South America. The party, by reason of the peculiar itinerary of the steamer, made several stops en route, permitting the Bishop and Dr. Carroll to inspect our work in the different ports, particularly in Callao and Lima, Peru, where they held a session of the North Andes Mission.

Considering the expense of travel and the long journeys many of the pastors had to make, the Conference was well attended. The Conference week was a season of refreshing for the ministers and for the churches of Coquimbo and Serena, where evangelistic services were held every night.

The coming of our resident Bishop and the visit of Dr. Carroll mark an epoch in our work, and give hopeful promise for the future. The sermons and addresses by Bishop Neely and Dr. Carroll to the English congregations were inspiring, and words through an interpreter to the Spanish congregations were accompanied by the presence and power of the Holy Spirit.

According to the statistical reports, there are forty-five congregations served by thirty pastors. There is a membership of about 3,000, showing an increase for the year of 476. Nearly \$6,000 has been contributed for self-support. New property has been secured at Nogalis, Arica, Santiago and Panto Arinas. New work has been begun at Valparaiso, Gorbias, Calama, Yungai, Lota and Coronel, but there "remaineth yet very much land to be possessed." In the division of the work on the West Coast into North Andes Mission, embracing Peru, Ecuador and Colombia, and the Andes Mission, Bolivia was left with Chile, since the easiest way of reaching this "Hermit Nation of South America" is by way of the railroad terminating at Antofagasta. We have sent a pastor to Uyuni, but for lack of men and money we have been unable to supply several fields which call loudly for pastors. We ask the prayers of the churches at home for these societies, praying bands and Sunday schools on the "picket line of Methodism," without pastors, and we ask that our hearts may be filled from on high and our hands strengthened for the great work placed upon us as we return to our posts for another year.

Concepcion, Chile.

— The huge steamship "Minnesota" is now on its way to Japan, carrying a cargo of 24,000 tons of freight and 57 locomotives. The locomotives are to be used on the railroads of Japan and Manchuria.

Moral Abrasives

THE United States has for a long period of years supplied for its own use different abrasives, such as oil-stones, grindstones, burr-stones, and corundum, which have been of very great use in the trades and the arts for a wide variety of purposes. As the supply is running short in many quarters, abrasives have been imported from other countries in large quantities, and attempts have been made to manufacture artificial abrasives which will serve the same purpose as the natural stones.

An abrasive, which is a stone or other substance used for sharpening tools or polishing surfaces, is an absolute necessity. Every jackknife becomes dull after a little use, and requires to have a better edge put on it, and every razor after a time becomes lazy — or "tired," as the barbers say — and must be honed. Every carpenter understands the necessity of keeping his tools sharp if he would do his work both well and expeditiously. Without abrasives of some sort a large part of the fine carpentry or joiner work which now delights the eye of a beholder would be impossible.

So in the moral sphere abrasives of another sort are necessary, if a keen edge is to be kept on the mental processes of the general public, or a razor-like thinness of edge imparted to the favored minority who are privileged to attend the colleges and technical schools. Some people are

peculiarly fitted to serve as such abrasives. They are people of a sterner mold, a harder texture, a more indomitable will, and possibly a broader intellectual outlook, against whom lesser and lighter characters rub for the latter's good. After contact with these abrasive personalities the average man becomes himself possessed, like a steel knife, of a keener cutting edge for the inevitable analyses and discernments of life, and a readier tool in the hands of the Master Workman for the spiritually constructive processes of existence. There are many people of estimable disposition but milder temper who easily, after a little mixing with the world, lose their sharpness of wit or their moral aptness, and who need to be rubbed into shape for better, braver work by friction against some granitic soul of closer-knit spiritual texture. Elijah of old served as such an abrasive to Elisha, and Paul to Barnabas. Many a preacher, or teacher, or editor serves as an abrasive to his weekly hearers.

Abrasives in the arts are also used for polishing purposes, and so in life certain types of character afford frictional surfaces which tend to wear down and smooth off the undesirable idiosyncrasies, provincialism, and irritating self-assertiveness of their fellows, not impairing the native strength of the latter, but even imparting a more attractive beauty to their spirits.

Countervailing Considerations

THERE is generally something to be said on the other side. Things may seem all one way — but frequently they are somewhat the other way. Balance must be preserved; life's qualifier must be put in. Extremes are bridged and rendered available by means. Aristotle, that sagacious Greek, saw this long ago, and reduced the theory of the mean to a doctrine and a deed. Paul of Tarsus, man of superlatives though he was, had the sense to see that no truth is any truer by being overstated, and that at the last every man succeeds according to his sanity as well as his sanctity. The wise man is he who has this sense and feeling for all the factors in a case. His formula will be: "This is so, but that also must be allowed for." He will say with Paul, for example, "No affliction for the present seemeth to be joyous; nevertheless hereafter it yieldeth the peaceable fruits of righteousness;" or will affirm, "I am crucified with Christ, nevertheless I live." All through life runs this adversative, "nevertheless." Is your heart broken with the sorrows which come of sin and with sorrow for sin? Nevertheless there is hope and healing for you in Christ. Is life a long fight against temptations and adversities? Nevertheless you shall conquer, though often cast down. Does the world glitter and gleam with a thousand seductive attractions calculated to drag even the elect from the narrow way and to deflect the saintliest lives from the plane of a perpendicular aspiration? "Nevertheless hereafter" the world passeth away and the lust thereof,

the tables will be turned, Lazarus will be comforted and Dives tormented, and conditions wholly spiritual prevail over a state of things now largely anti-Christian and in some part savagely sinful. Every unit of time, therefore, is to be weighed in the scales of the eternities; the present is to be limned out against the background of the hereafter; every consideration that now to busy, scheming men seems so important and importunate is countervailed by the majestic momenta of the coming age. It was under the shadow of this great looming truth that Paul wrote to the Corinthians that about the time being short, since eternity already overhangs it like a beetling cliff; wherefore it remaineth that they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not. "As though" — this life that is, is allegorical and anticipative, it is half-mythical even while so full of momentous meaning, because life here below is but a partial statement, a prophetic hinting, of that completer existence above, in the light of which all present experiences, all lower, earthly enterprises, must finally be tried and appraised and, some of them, overruled and disannulled. "But," "yet," "however," "as if," "nevertheless" — there is a long string of these interpolated qualifiers and adversatives, which God writes in against the boyish scribbles of men as annotations on their life histories and countervailing checks upon their swelling pride. Man

may say and do his part, but man may not give the casting vote. The Almighty is the final referee in all questions of life. Men may and must purpose, plan, pray, and push; but when all is alleged, or allowed for, it comes to this, that the final say remains with God, and the glory of all is the Lord's.

LIFE WITHIN THE REAL LIFE

THERE is a spirit in man which causes him to triumph over the disabilities of the flesh, and even now allies him with the immortals. It is narrated that once some one meeting John Quincy Adams said, "How do you do, Mr. Adams?" The doughty old statesman replied, "John Quincy Adams, sir, is very well! But the house in which John Quincy Adams lives is sadly out of repair, and must soon fall to pieces!" There is always a distinction to be made between a man and his mansion. If the soul within lives in conscious, constant communion with Jesus, it makes comparatively little difference that the outward man — the shell of the soul — is perishing day by day. The life of the spirit is the real life. If life be right at the centre the environment will take care of itself. Make sure of God within and you will have about you all the heaven you need.

THE PHILOSOPHY OF LIVING

HOW many there are who make a failure of life because they have not mastered that most important of all philosophies, the philosophy of living. While not every one can be a philosopher in matters metaphysical, all may and should be in things which pertain to the right ongoing of one's days. And it is just here that the greatest mistakes are made. If one is somewhat lacking in worldly wisdom, or deficient in the finest intellectual faculties, or providentially denied ability to comprehend the most complicated problems in mental science, he may still be very happy. But solid happiness is not for him who foolishly falls in the knowledge of how to meet events, who cannot adapt himself to his surroundings. Happiness is one test of true greatness. The elements of essential nobility are in him who, under all the changing circumstances of this mortal existence, maintains undiminished felicity. How few are able to do it! Most people pronounce it impossible, which shows that they have not thought very deeply on the matter.

It is, after all, quite simple. The only thing desirable or valuable is God's will, and that comes to us every moment saying: "Will you be wise and accept me, or will you be unwise and reject me?" The Divine Father permits no evil to touch His children except it be necessary for the production of some greater good, and this cannot properly be called an evil; hence complaint at any occurrence is really a manifest sign of unfaith. Nothing is troublesome that we do willingly; therefore our troubles must depart when our wills are in line with God's will, for we shall then do His behests with cheerfulness.

These statements contain a wisdom that has been hidden from the rulers of this world, but is known unto those of full

growth in spiritual mysteries, because it has been revealed unto them from above. These are "the things that are freely given to us by God," which the natural man cannot receive since they are spirit-

ually discerned. To him they are foolishness and a stumbling-block; but to him who has known the mind of the Lord they are the highest of philosophies and the gateway to the finest of felicities.

Noteworthy Dedication

THE new Young Men's Christian Association building in Salem, which the *Salem Evening News* is fully justified in characterizing as "the handsomest building in the city," was dedicated Tuesday evening, April 25. It was an occasion of unusual interest and importance. There are Y. M. C. A. buildings in this country which cost much more, but we have never seen one more attractive within and without, nor any in which all the appointments seemed to be so nearly ideal. We, therefore, advise all who contemplate erecting a

tee being the president of the Association. Dr. Brodie paid tribute to the successful efforts of Mr. Robson in the matter of a new building, and said, "while nominally the chairman lived at 126 Federal St., the real chairman lived across the street." Continuing, he said: "I can say without any risk that we would today have some Association building, but had it not been for the efforts of you, sir, it would never have been this building. All know this to be true."

In accepting the keys and assuming the formal trust committed to him, Mr. Rob-

stitutes the duty and valued privilege of the possessors of this new home.

"I welcome this opportunity to state to those who have loyally supported every advance of the Association's work, that I have had a steadily growing confidence in the results of its broadening process and in its ability to meet, specifically, the moral, physical, social and religious needs of individuals from all sects and nationalities."

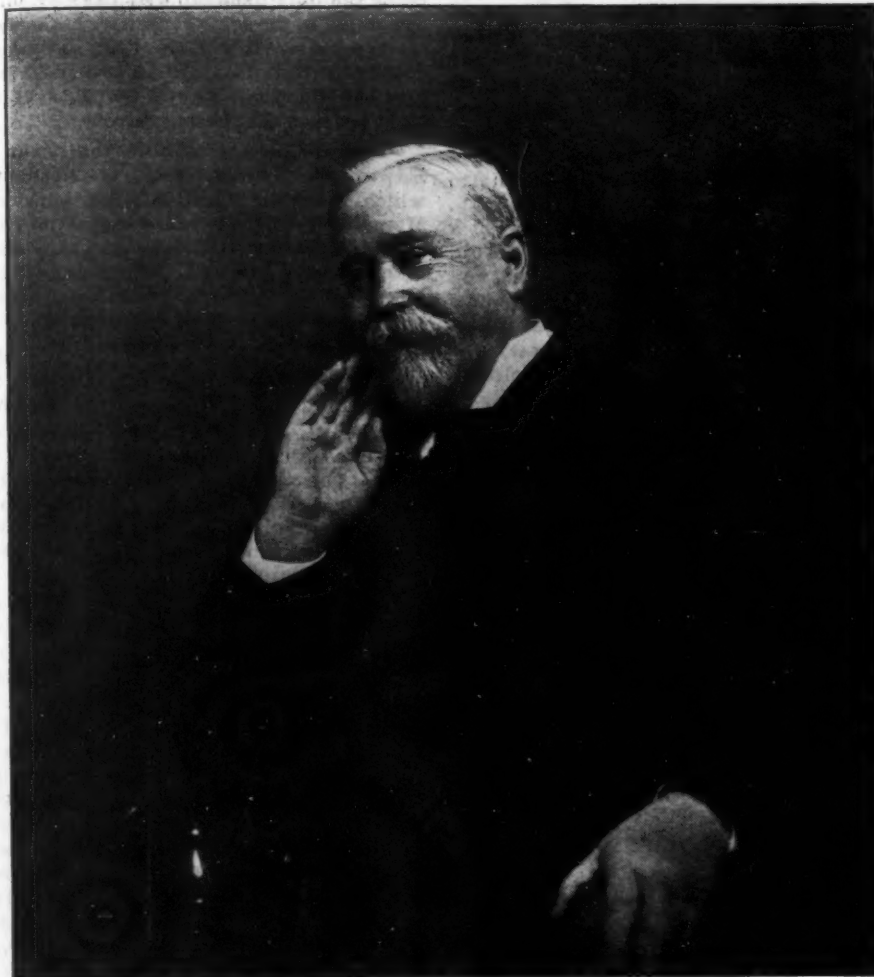
Thus large and helpful is the place which the president of the Wesleyan Association holds in his own community, and in his own, the Wesley Church. Monumental indeed are his Christian activities.

A Proposed Constitutional Amendment

AFTER the close of the last General Conference we called the attention of our readers, editorially, to some aspects of the work of that body considered in view of its judicial functions. We suggested that its judicial acts—decisions, interpretations, and matters of that specific character—should be transacted with the dignity which hedges a court; and that it is unseemly and dangerous to follow the policy hitherto pursued, whereby reports of the committee on Judiciary, decisions on appeals that have been heard, and other judicial transactions are hastily thrust into the proceedings in the midst of exciting debates, elections, and the reports of the ordinary committees. We held, in discussing the general matter, that it would be wise to set apart a session, or several sessions if need be, during the meeting of the General Conference, at which nothing but judicial business should be transacted; that it should be opened and carried on with the announcement and decorum due to such an occasion.

That this view had its valid basis in the necessities of the hour is shown by an able article from the pen of Rev. Dr. R. J. Cooke, in the *Christian Advocate* of March 23, in which he urges the consideration and adoption of a constitutional amendment, bearing on this very phase of our denominational policy. He avows, after a luminous discussion which we have not space to summarize, but which ought to command attention everywhere in the church, the conviction that the safe-guarding of constitutional rights, and the duty to avoid certain complications and perils which are becoming more and more evident and exigent because of the growingly complex character of our General Conference, made up as it is from all parts of the world, and representing a variety of races and languages, demand that a Judiciary Conference shall be authorized by an amendment to the organic law of the church; with a Bishop to preside, and composed of one member from each General Conference district, and one at large. This body shall be a final Court of Appeals, shall review all questions of law and all rulings of the Bishops pertaining to the preceding quadrennium, and render decision on all cases, original and appellate, referred to it by the General Conference. In the interim of the General Conference it shall try appeals from Judicial Conferences, and it shall determine the constitutionality of all legislation of the General Conference, when such legislation shall be referred to it for its judgment by a vote of one-third of either order. Place is provided for an appeal from its decision on constitutional questions by a vote of the church at large, such as is taken in the case of proposed constitutional amendments.

We have not time or space now to discuss the details of this measure. As Dr. Cooke says, the consideration of this proposition may lead to something better than



HON. MATTHEW ROBSON

President of the Y. M. C. A. at Salem, and of the Boston Wesleyan Association

Y. M. C. A. structure to first visit and study the one at Salem.

Upon this occasion, as the *Salem News* says: "The structure was brilliantly lighted from street to roof. On the interior palms, ferns and potted plants, tastefully arranged in the spacious corridors, added much to the beauty of the structure, and brought out, in many cases, the architectural gems which place the building in a class by itself in this city."

Our space will permit report of only a part of the interesting services connected with the dedication. According to the *Salem News*, Rev. James F. Brodie, D. D., chairman of the building committee, in addressing Hon. Matthew Robson, president of the Y. M. C. A. in that city, to whom he presented the keys, spoke of the "real" chairman of the building commit-

tee, with much feeling and recognized fitness, said, in part:

"It is the duty of my office to publicly assume the responsibility of conducting the work in this building in accordance with the beneficent objects of the Association.

"This building has been erected to furnish privileges of development for the young men and boys of Salem and near-by towns. All are admitted to the scheduled privileges except the vicious. The advantages are not fixed by an inflexible rule; they are adaptable, and are arranged as community needs are learned.

"When the erection of this building became assured, one of the largest subscribers said, 'Make a broad entrance'; another said, 'Make an attractive entrance.' The entrance is to be typical of the work—broad and attractive. The prevailing sentiment in the Association encourages me to believe that harmony with the plans of God in service to our brothers con-

that which he, after giving much thought to the case, has devised. But we do express the opinion that he is on the right track; that hitherto in recent years judicial functions in the General Conference have been carried on with but little regard for courtly decorum, and that something of this sort is needed as a last Court of Appeal. Whether the church is ready to take away from the General Conference altogether its present judicial functions may be debated; but if this is not done then provision should be duly made by which these functions shall be performed with the seriousness, the sanity, and the consideration appropriate to a court of last resort.

Noble Young Man Crowned

CLIFTON B. HERRICK, son of Rev. and Mrs. Ernest P. Herrick, of Worthen Street Church, Lowell, died at the parsonage on Thursday noon of hemorrhage of the brain.

He was a student in the Law School of Boston University, and not in the Liberal Arts department, as stated in the papers. He went home Tuesday, feeling ill. The physician who was called thought he would be better the next day. He did feel better on Wednesday morning, but soon he grew worse, at midnight was unconscious, and died about noon on Thursday.

The funeral services occurred at the parsonage on Saturday, Rev. Dr. C. F. Rice, the presiding elder, officiating, assisted by Revs. B. F. Kingsley, J. H. Mansfield, and G. F. Durgin, the last two making tender and comforting addresses. A large delegation was present from Boston University Law School and Liberal Arts department. At the close of the regular funeral services, Rev. George H. Spencer used the ritual of the college fraternity, Theta Delta Chi, with tender and impressive effect. A large delegation of friends was present from Leominster and other churches. There were very many floral offerings, large and beautiful. The body was taken to Spencer on Monday for burial, where Rev. F. J. Hale conducted the services and Rev. A. H. Herrick offered prayer.

The deceased was a young man of unusual promise, and greatly beloved by a large circle of friends. He was always "a good boy." Joining the church in his boyhood, while a normal young man full of life, his ideals were high, and he was noble, manly, and ambitious. He was a great "mother's boy," especially thoughtful of her, and an unspeakable joy and comfort to her and to the home life.

He was a prominent figure in school life at Leominster, especially successful in debate, being one of the team of debaters which won the cup from Fitchburg High. He graduated from high school in 1901, and entered Boston University, College of Liberal Arts, that year. His health broke during the year and he had to leave college, much to his grief. Within a few months he sufficiently recovered so that the physician said he could resume work, and he spent a year at Ohio Wesleyan. Here he won oratorical honor, taking high rank as a speaker, and President Bashford stated that he stood in scholarship among the first ten or fifteen out of a class of one hundred and fifty. The next year, he returned to Boston University, for although he had enjoyed his year in Ohio, he wanted to be nearer father and mother. Last fall he entered the Law School and was taking good rank. Undoubtedly he overstudied and injured himself thereby.

Too soon crowned, we involuntarily say. But who knows? These twenty-four years have been lived up to a splendid standard

of privilege and usefulness. Wholly irragrant and blessed is the memory which is left. "Are there not universities in the skies?" and must not God have suitable work somewhere for such a well equipped life? "Thou knowest not now, but thou shalt know hereafter." The stricken family and the betrothed at Leominster will be tenderly and prayerfully remembered by a multitude of sympathetic friends.

Passing of a Distinguished Scotch Theologian

ONE of the most eminent and honored of the Scotch theologians of our time has finished his course with joy—Rev. Dr. S. D. F. Salmond, who since 1876 has been connected with the faculty of the United Free Church College at Aberdeen as professor of systematic theology, and who has been principal of the institution since 1898. He was born in the town of Aberdeen, where he has given such long and distinguished service, and where he died in the 67th year of his age. He gave to the University here three preliminary years as instructor in Greek, and then became examiner in the classics. He spent eleven years as minister in the Free Church of Scotland at Forfarshire, thereby adding to his qualifications as a teacher of theology. His publications would occupy a third of a column in this paper, and all of them did credit to him as a scholar, an exegete, and a theologian. He was one of the chief translators and editors in the task of preparing the great Ante Nicene Library; he translated and edited two octavo volumes of Augustine's works; he was editor of the "Bible Class Primers," the "International Library of Theology," and the "Critical Review;" and contributed several volumes to Schaff's "Popular Commentary on the New Testament," and to the "Pulpit Commentary." He is best known in America by his remarkable work, "The Christian Doctrine of Immortality," which published first in 1895, has passed through several editions in this country and abroad.

PERSONALS

—Rev. E. E. Phillips, who is obliged to take a year's rest, will reside at Sagamore, Mass., where he should be addressed.

—Rev. B. L. Duckwall was transferred from the Genesee to the New England Southern Conference and stationed at Marshfield, Mass.

—The HERALD was in error in stating that Rev. F. W. Lewis, presiding elder of the St. Johnsbury District, of the Vermont Conference, was the son of a Methodist minister.

—Rev. J. O. Denning, of Asansol, presiding elder of the Tirhoot District, Bengal Conference, arrived in New York, April 16, and left immediately for Pataskala, Ohio, to join his family.

—Rev. W. H. Varney, of West Scarborough, is sorely afflicted in the death of his father and mother, both having passed away since the close of the Maine Conference. They resided in Hallowell, Maine.

—Prof. Borden B. Bowne will preach at St. Mark's Church, Brookline, next Sunday morning (May 7). The pastor, Rev. Dillon Bronson, has been called to Iowa by illness of his father, and hopes to return May 10.

—Talent for May graces its cover with a fine portrait of ex Senator Hoar, and the first two contributions, by different writers, finely illustrated, are upon Dr. Robert

McIntyre, pastor of First Church, Los Angeles, Cal.

—Miss Ida M. Miller, of Cheviot, N. Y., who is under appointment as a missionary of the Methodist Episcopal Church, sailed from New York on the steamer "Alliance," Saturday, April 23, en route to Antofagasta, Chile, her future field of labor.

—Rev. William Preston, of the Northwest Iowa Conference, father-in-law of Rev. Edgar J. Helms, is visiting the latter's home at Forest Hills, and expects to remain during the summer. Mr. Preston's wife recently died.

—Rev. S. E. Quimby, of Derry, N. H., from time immemorial secretary of the New Hampshire Conference, writes: "In his enumeration of those who enjoy the distinction of being the only six year men in the New Hampshire Conference at present," 'A' overlooked Rev. C. E. Eaton, of North Haverhill. Now that the session is over, Mr. Eaton 'enjoys the distinction' of being the only member who has ever been appointed to the same charge for seven successive years. Rev. L. N. Fogg served as supply for East Hampstead two years before the six years named by 'A,' making eight years in that part of the charge."

—We are pained to note the death of Edwin M. Grover, Esq., of Needham, which occurred April 28. His wife was Miss Elizabeth Beekman, daughter of Rev. and Mrs. Garrett Beekman, and they were married only last fall. The deceased belonged to one of the first families of Needham, son of Judge Enory Grover, and was a young man of ability and promise.

—The *Christian Guardian*, Toronto, in the issue of April 28, says: "On Tuesday evening of last week Mr. Chester D. Massey, of this city, gave a reception at his residence to the superannuated Methodist ministers of this city. About twenty of these brethren enjoyed Mr. Massey's generous and kindly hospitality, and spent a most delightful evening together."

—In the birthplace of the world renowned woman suffragist, Lucy Stone, on Coy's Hill, four miles from West Brookfield, at 2 P. M., April 19, Bowdoin S. Beeman, of West Brookfield, and Miss Eva A. Jones, of Groton, Vt., were married. The ceremony was performed by Rev. Leonard L. Beeman, pastor of the Bondsville Church, and father of the groom. Mr. Beeman was attended by his brothers, Wilbur S., of Wesleyan University, and Francis S., of West Brookfield. Miss Emma Jones of Groton, Vt., sister of the bride, and Miss Lella Beeman of Bondsville were bridesmaids. The bridegroom is a member of the church in West Brookfield, trustee, steward and president of the Epworth League. After a trip to Washington Mr. and Mrs. Beeman will make their home at Coy's Hill.

—The most surprised reader of the HERALD this week will be the honored president of the Wesleyan Association. He had not even an intimation that he was to grace the pages of this issue. But we are assured that our readers will be glad to look into the genial and kindly face of the man to whom they owe so much as the prayerful and wise director of the Wesleyan Association. He and his able and worthy colleagues direct the great trust for which they are responsible with unusual care and solicitude, anxious only for the largest usefulness of the paper and to administer the property interest for the greatest good of the superannuates and their families. A distinguished minister in the New England Conference, of long service, said to us the present week: "Mr. Robson is the best layman I ever had on a charge." He is a

Continued on page 576

EVAN ROBERTS IN LIVERPOOL.

THE Welsh evangelist spent three weeks in early April in Liverpool. He was banqueted by the Lord Mayor of the city, and treated with marked consideration by representatives of all religious bodies. That he is a man of most delicate sensibilities, and almost at the breaking point nervously, or of striking religious moods and idiosyncrasies, taking his own every impression as a message or intimation from God, and that these lead him into very strange and inexplicable acts and utterances, was especially manifest in Liverpool. For instance, during an evening meeting at which more than six thousand were present, Evan Roberts rose, and, according to the *Methodist Recorder*, excitedly and almost fiercely, in English, said: "There's an English friend here who is trying to hypnotize me this moment. Will you leave the building at once, or ask God to forgive you?" With his anger almost at white heat, he added, in Welsh: "Mocking God! He will be swept away like chaff before the wind. We have come here not to play, but to worship the Lord."

At another meeting, in which 213 decisions were given, the *Recorder* reports that at one stage in the meeting Evan Roberts said: "There is a man in the end gallery who is ready to come." The friends endeavored to discover the man, but were unable. Evan Roberts: "It's to that gallery I am moved every time, and the meeting is being detained for that one man." Ultimately the man was found. The congregation was greatly impressed by the evangelist's knowledge.

The *Recorder* thus brings to a close the report of Evan Roberts' three weeks' mission in Liverpool:

"A remarkable week had in it what we least suspected, and that is the near death of the evangelist. When the Lord Mayor said we knew something of what he (Evan Roberts) had passed through in recent days, we little thought what it referred to. Whilst Evan Roberts, on Thursday, was driving at West Kirby, the horse took fright, and was rushing towards some precipitous cliffs some sixty or seventy yards away. The driver, taking the lesser evil, let it collide with a coal

cart. The collision was terrific, and the trap was smashed to pieces. Evan Roberts and his host were thrown violently to the ground. The cart horse bolted, and one of the wheels passed over Evan Roberts' ankle. He was picked up almost unconscious. His foot was swollen, and the boot had to be cut off. When he opened his

In reply to your first Question
I must remain Silent for
Seven Days.

II. I must remain at
Rest for this Period.

III. As for the "reasons" I
am not ^{yet} led to state them.

But, one issue of this
Silence is:- If I am to
Preach at Liverpool

I must leave Wales
"Without Money"—
Not even a penny in my
"purse" Luke x. 4.

We read of by the Prophet
that his tongue was made
to cleave to the roof of his
mouth. And that "the command

was—

to shut thyself within

thy house." *Ezekiel* III 24, 25.

My Case is different - I can
speak, I have the Power -
but, I am forbidden to use
it.

It is not for me to question

"Why" - but to give Obedience.
Evan Roberts.

eyes and was lifted up; he remarked with a smile, "It is only another of his (Satan's) old tricks; but he has failed again." The evangelist could not be persuaded to give up his night service. Paul fought with wild beasts at Ephesus. Evan Roberts has had a week of fighting, but he finished the week gloriously."

The *Christian World*, London, just at hand, says:

"Evan Roberts concluded his three weeks' mission in Liverpool with meetings at Birkenhead on Monday night. He wisely yielded to the wish of his friends, and underwent medical examination by four specialists on Saturday. They found him mentally and physically quite sound, but suffering from the effects of overwork, and they considered it advisable that he should have a period of rest. It was arranged for Mr. Roberts to cease work for the period required immediately on the completion of the Liverpool mission. That mission has witnessed very remarkable scenes, some of a painful character, but undoubtedly a very deep impression has been made on the congregations that crowded the chapels from the first, and the converts will add many hundreds to the membership of the churches. One hundred and twenty professed conversion at a meeting in Fitzclarence Street Welsh Calvinistic Methodist Chapel. An excited young man at this meeting rose and denounced Evan Roberts as a 'dreamer of dreams.' Evan Roberts, however, advised the angered congregation to leave him alone and calmly continued the meeting. There was another scene at Chatham Street Calvinistic Methodist Church on Friday night. Evan Roberts sat silent for three hours. A Chester minister rose and said, 'May I ask Evan Roberts a question? Wast thou reconciled to thy brother before coming here? Why do you play and trifle with sacred things like this?' No notice was taken of the interruption. There were some protests against the evangelist's silence, and the meeting ended in somewhat disorderly fashion. The closing meeting found Evan Roberts in a genial mood. He delivered his longest address during the mission, and when the congregation's singing of 'Ride on, Jesus, ride triumphant,' did not please him, he conducted with the energy of Mr. Alexander, till it went with the fiery martial verse desired. It will be a relief to Evan Roberts' friends to know that he is taking the urgently needed rest."

At the end of his strenuous and exhausting work in Wales Evan Roberts said that God had ordered him to be absolutely silent for a certain length of time. In response to inquiries in regard to this period of silence he wrote a letter of explanation, of which the accompanying is a fac-simile, which we are enabled to present by the courtesy of that excellent publication, the *Church Economist*.

It is encouraging to learn from authentic reports, that the revival in Wales is progressing with deepening force. Though Evan Roberts was so largely magnified in its inception and development, that the great work goes on so effectively in his weeks of absence, shows that it does not rest upon him.

Nursing Grudges

ON one of the ships of the United States Navy the custom used to prevail of setting aside one half hour per year as "Black Friday." On that day the word was passed, "All hands settle your disputes!" and any one was at liberty to challenge any one else to a fair fist fight. Plenty of the sailors had it out with one another, and that settled the matter between them for all time. That method may not have been quite as bad as it seems for the men of a man of war, and while it is not to be recommended for church use, it would indeed be a good thing if, by some gentler means, the members of some churches now rent by slow burning jealousies or persistent factionalism would at least once a year have it out, and "all hands" thus be induced to settle their disputes for all time. Nursing of grudges is about the worst business a professing Christian can be engaged in.

We make ready the way of the Lord by walking ourselves in right paths.

OUR INDIAN MISSIONARIES

REV. DILLON BRONSON, D. D.

It is quite a waste of breath to ask any red-nosed Anglo-Indian his opinion of foreign missionaries. The man who spends three dollars per day on alcoholic beverages is quite likely to rail at the "extravagance" of the missionary who receives three dollars a day, from which he must support his family, educate his children, and aid the scores of sufferers that he ever sees about him. The average globe-trotter who gets his information in the steamer smoking room, and never spends a night under a missionary's roof, nor visits a school or orphanage, holds the same opinion. He seems to think that the missionary ought to live in a hut, with no servants, and make one tooth-brush suffice for the whole family. When Mr. Globe-trotter says, "I will never give another cent for missions," he bears himself as though such a momentous decision would dry up great streams of beneficence and cause the missionary boards to suspend operations.

We have observed that the people who "have no use for foreign missions because of what they have seen in the Orient," are those who never gave much more than the price of a good cigar, while those who, like Isabella Bird Bishop, honestly investigate the work, even though prejudiced against it at first, come to believe in it with all their hearts, and purses, too. Such sincere inquirers would rather bite off their tongues than permit them to utter a discouraging word concerning the over-burdened, unselfish race of men and women of whom the world is not worthy.

We have been spending about nine weeks in our mission stations from Madras to Rangoon and from Calcutta to Bombay. We were traveling independently of any mission board and paid our own way, and believe that we are entirely free from bias. We are quite certain that no honest investigator can live one week among American missionaries and not believe in them and their work. A Unitarian friend remarked that the most beautiful thing she saw in all India was the unselfishness of the missionaries. Our greatest sorrow is that they do not have more "luxuries" and larger salaries with



FAMILY WHOSE ONLY HOME IS A TREE with Mrs. W. H. Stephens, of Poona, and a Bible woman

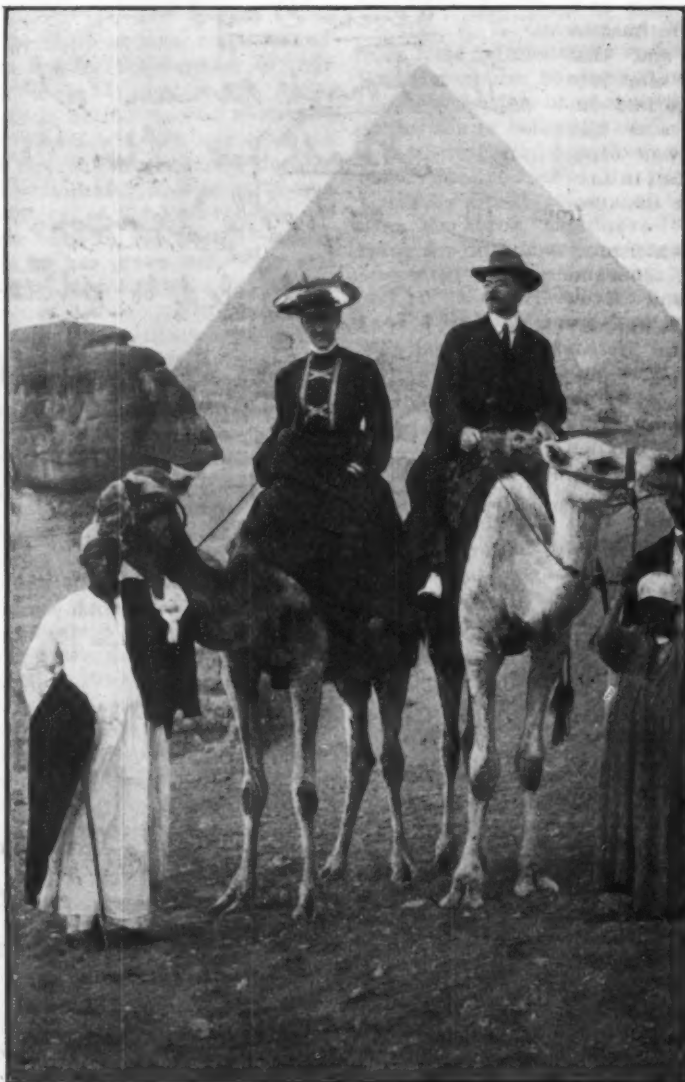
which to meet the appalling needs that clamor at their windows night and day, and weigh their brave spirits down.

Our missionaries in India have good houses with large, lofty rooms, for such are absolutely necessary to keep them

able to do their work. It would be sheer idiocy to compel them to live under mean conditions which would make it impossible to maintain their strength and stay by their tasks. It is necessary for almost every missionary to keep a horse and employ several servants, for in India the

away and could not be moved. His surroundings were such that they would have made the average man sick at heart and utterly despondent.

Our missionaries in India have a colossal task. One-fifth of the human race live in that plague-stricken, famine-



REV. AND MRS. DILLON BRONSON IN EGYPT, ON THEIR WAY TO INDIA

distances are magnificent, and the rule everywhere is — one man, one job. The cook will not be waiter, nor will the waiter serve as sweeper or groom; but the half-dozen servants which are found necessary cost less than one Irish "girl" in Boston, and board themselves.

Our missionaries in India are enthusiasts. They believe in the people among whom they work. They have the patience of Christ himself, and, when need arises, they minister night and day to the lowliest until they are worn out, sometimes dying at their posts with no word of complaint.

We spent several days with a man who nearly lost his life at the hands of robbers not long since, and not one word did we hear from him of his narrow escape, nor the suffering endured for months thereafter. We met another hero in the mountains, shoveling paths through the deep snow that his students might reach the school, and happy as a lark, though his household goods were a hundred miles

haunted land, and most of the converts are from the poorest people in the world. Many large families live on five cents a day or even less, and multitudes never enjoy one full meal from the day of birth to the day of death. The missionary is constantly surrounded by squalor, wretchedness and superstition. He must fight at close quarters with horrible diseases, where people live packed in human sardine tins, seeming to have no other ideal except inaction. The work is nowhere easy. We may thank heaven for that, because difficulties make character.

The missionary must meet the prejudice of three thousand years. Many an ignorant Hindu is as proud as a member of England's royal family; he is ever looking backward, sincerely believing that only the old is good, and regarding the missionary as one of a bloody, conquering race, an upstart among the nations that will soon have its day and cease to be. Thousands are dying daily now of plague.

It is said by natives that the Christians, who are seldom stricken with this dread disease, are responsible for its ravages. They say that the death of Queen Victoria made it necessary that a hundred thousand lives should be forfeited, and the poor Hindu must pay this claim. The hideous superstitions, the degraded condition of women, the low standard of morals, are some of the many obstacles which the missionary must meet.

Then there are so many races and languages in India—Hindus, Mohammedans, Buddhists, Sikhs and others, speaking a hundred tongues, divided among themselves and having varied needs. The time is surely coming when the English language will be the unifier in this vast continent, and the government, which must now be neutral in religion, will be openly on the side of Christ.

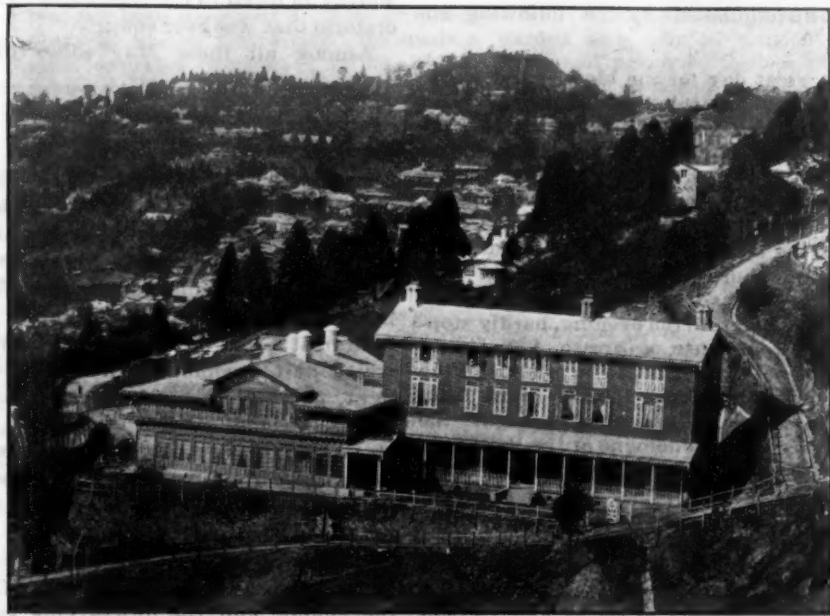
True, the majority of our Methodist Christians in India are from the lowest caste. This caste is far more numerous than any other, and a genuine Christianity will always glory in reaching the lowest. We have, however, many converted Brahmins in our churches. Indeed, all the native teachers in our Theological Seminary at Bareilly belong to this highest caste, and we were told that the greatest conquests have recently been made in the districts where the highest types of natives are to be found.

Our schools, colleges and orphanages are the glory of our Indian work, and may well arouse our pride. Of 1,045 students who took Government entrance examinations last year one of our girls passed the highest. Of 220 who took examinations for B. A. degree, our only representative from Lucknow, the first woman's college in the Eastern world,

at home picks up starving cats and dogs.

We greatly enjoyed seeing the Taj, the Jumma Musjid, and the glorious Himalayas, but nothing so stirred our hearts as the sight of our schools: thousands of boys and girls gathered out from among the heathen all over this vast continent. Nowhere else in the world has there been

Christianity, which conserves all the good to be found in other religions, must regenerate this worn-out and weary civilization. All honor to the heroes who laid the foundations of our Indian work nearly fifty years ago. All honor to the glorious men and women who, amid misunderstanding and calumny, are



DARJEELING, WITH W. F. M. S. GIRLS' SCHOOL
(Mrs. Silas Peirce Memorial)

such rapid increase in our membership during the last few years. About 150,000 Methodists worship in our churches every Lord's day, and much of our property has been accumulated without aid from the Missionary Society. Multitudes willing to renounce idolatry are waiting for

bearing that work forward. Surely they are the "noblest doers of the noblest work that God has given to human hands, the noblest members of the noblest vocation in this world." Surely they deserve the hearty encouragement and earnest prayers of all lovers of mankind.



WIVES OF THEOLOGICAL STUDENTS AT BAREILLY, WITH MRS. W. A. MANSELL, WIFE OF THE PRINCIPAL

passed second. We saw boys in a famine school who knew nothing, not even the names, of the heathen gods of their parents. We saw happy girls who had been rescued from refuse heaps and back alleys just as our Animal Rescue League

baptism as soon as teachers can be provided.

The hope of India has hitherto been from the periodical inflow of fresh blood from vigorous Northern races. Deliverance must now come from the West.

"Thou Light and Desire of all nations, watch over Thy messengers by land and sea. Prosper the endeavors of all Thy servants to spread Thy Gospel. Bless our congregations gathered from among the heathen. Keep them as the apple of

Thine eye. . . . And bring all nations to a saving knowledge of Thee. Amen" (Moravian Litany).

Steamer Cedric, April 16.

WHEN THE BIRDS COME BACK

JAMES BUCKHAM.

IN my field-book for 1903, May 10 is distinguished by the following entry:

"A great day for the birds—first wave-crest of the returning tide of migration. I woke at half-past four o'clock, to hear the wood thrush singing in the pine grove down the road, ringing his holy, remote Sabbath bell, the most religious sound I have heard since last midsummer. A little later the thrashers began, a glorious, full-throated chorus, almost incoherent with rapture; and so they have kept it up all day and well into the evening, hardly stopping, it would seem, for breath. After breakfast, the bob-whites began to whistle in the brush—the first time I have heard them this season. Mid-morning brought the leisurely, rich monologue of the Baltimore oriole—two of them, high up in the elms. Then the cat-bird began to mew and ventriloquize in a near-by clump of birches, now and then breaking out into its mocking-bird strain, imitative for the most part of the thrashers, only (so almost impossibly rare in copyists!) richer and sweeter in tone than the original, albeit not so loud. Next came the cuckoo, first springing that familiar rattle of his, as suddenly and startlingly as a blue jay, and then *cuck cucking* like a little muffled clock striking noon indefinitely among the leaves. A walk in the afternoon introduced me once more to the Maryland yellow-throat and the golden-crowned thrush, reiterating his frantic 'teacher, teacher, teacher!' somewhere from a back seat in the thicket. With the closing in of night came a most unexpected sound for early May of a backward season—the far-off plaint of a whippoorwill in the rocky ledges to the eastward. A great day indeed for birds—all that I have mentioned, except the thrashers, new arrivals, or newly announcing themselves."

Many seasons of bird observation, in various parts of New England, have led me to anticipate with peculiar delight the arrival, each year, of May 10. For some occult reason, known only to the birds, that date seems to be the spring day of jubilee, the old-home day of the feathered pilgrims. They may be entirely ignorant of the Gregorian calendar, but they certainly do have some system of their own for marking times and seasons, even down to the days thereof, as their regular arrival in certain localities, year after year, on certain calendar days (or so near them that the variation is not worth computing), conclusively proves.

May 10 is the day when the greatest number of new bird-voices, according to my observation, may be heard in New England—weather, of course, permitting. Before that date only the very early comers are much in evidence—robins, bluebirds, song sparrows, blackbirds, pewees, flickers, jays, crows, etc. But about the 10th—usually not earlier than the 9th—the music changes. Bluebirds, robins and sparrows begin to grow silent, engrossed in domestic cares, while the new-comers, in the heyday of their courting, make the welkin ring with a richer, more rapturous music than any the bird-lover has yet

heard. The thrasher and the thrush, the cat-bird and the Baltimore oriole, make earlier bird-voices sound thin and preliminary. What a change there has been in matins since the fuller-throated singers have come! The new volume of sound actually wakes one up from soundest morning slumber—and right glad is one of that, if he be a true nature-lover, and worthy to listen to the oldest and sweetest oratorio that was ever sung.

Among all these May songs of the birds, that of

The Exuberant Thrasher

seems to me easily dominant. Was there ever a bird with so much of the divine enthusiasm of song in him? He seems surcharged with a rapture which all the hours of daylight and twilight are not sufficient to enable him to express. There he clings in a tree-top, hour after hour, with his throat up to the sky, and his wings half drooping with sensuous delight, pouring forth in a tireless torrent the rich, loud, varied song that rings above that of every other bird. His whole being for a time seems to have resolved itself into song, so that he cares for nothing else. When does he eat, drink, rest? What sustains that magnificent solo? Where does the breath come from, and the energy, and the unwearying spirit? Does the singer never grow hoarse, hungry, appeased of his rapture? I know of no bird so overmastered by his afflatus.

Indeed, the chief reason, I think, why the thrasher's song is not more esteemed, why adequate justice is not done it by nature-writers, is because he sings too much—too much, I mean, for our shallow human appreciation, that wearies so quickly even of what it likes best. Too much of such divine singing cloyes upon the ear. We grow tired for the minstrel, even though he does not grow tired for himself; and there is a distinct relief in getting away from his song for a time, as well as a new appreciation in getting back to it. Here is a lesson for poets—the danger of overmuch singing, the charm of well-timed silence. How much diviner sound the few chaste notes of the wood thrush, ringing out at dawn, briefly at noonday, and again in the twilight, with long silences between, than the infinitely more intricate, more elaborate song of the thrasher, poured forth with scarcely a pause for fourteen hours at a stretch!

Bob white

as a May singer is not much alluded to, I find; yet there is a quality in his sweet, clear, cheery whistle that is supremely musical to my ear. When he perches himself on a stone or a fence-post, and gives forth those two inexpressibly pellucid flute-tones with which his call ordinarily begins, "bob-bob," I am thrilled as by the first touches of a master of some rare instrument. "Bob-bob white!" he sings, the third note emphatic as a whip-stroke; a song of but three notes or syllables—but what quality in those three! I can readily spare variety and complexity in a bird song when the individual notes are of such moving quality as these. I like some quatrains better than some epics, and am glad to believe that my taste is not singular in this respect.

To be sure, the flock-call of the quail is by no means so sweet as his mating-call.

There is a certain shrill, penetrating harshness about it—a scream almost like a hawk's, followed by a more guttural and indistinguishable grace-note. Even one who has never heard it before would know that it was intended to voice some warning or distress—the distress of separation. It is not often heard in the spring or summer—generally in the fall and winter but is a characteristic sound of the woods and fields at all seasons.

Most of the birds that we specially love are back with us, here in New England, before the last week in May. Then indeed life begins to be richly worth the living! With the thrashers rhapsodizing, the bob-whites whistling, the orioles soliloquizing, the cat-birds extemporizing, the thrushes singing "holy, holy, holy" in the dawn and the twilight and the noon-hush, how happy we bird-lovers are! Thank God that our best-loved feathered friends are not with us all the year, are not too unremitting in their appeal to our appreciation and love! We love them all the better because they go away for awhile, and then come back to us. Some separation is a good thing, even separation from our most highly prized blessings. What rapture would be lost, if we never knew the joy of giving up and then having again!

Melrose, Mass.

CANADIAN LETTER

NEWMAN.

DURING the past few months a lively controversy has been carried on in Canada on the question: "Is Methodism declining?" The columns of the connectional papers have been filled with letters from ministers and laymen, giving facts, figures and arguments on both sides of the subject. It has been stated that the rate of increase in our membership has been steadily declining for some years, and the theological doctors have been trying to diagnose the case. All sorts of explanations have been advanced. One prominent minister thinks that the higher criticism has had some influence in decreasing the zeal of "the people called Methodists," but this opinion does not seem to be shared by many. Probably the prevailing spirit of worldliness has been a more active factor in retarding the growth of the church. It has been noticed that in times of great material prosperity, religion does not flourish as at other periods.

Whether this discussion has been the cause or not, cannot be positively declared, but there are evidences almost everywhere of a great religious awakening at present. Reports of successful revivals come from all directions, and large additions are being made to the membership. This is especially true of the city of Toronto, where almost every congregation has had a revival.

In one church, special evangelistic services were held for three weeks, under the auspices of the Sunday school. The superintendent took charge every evening, and the addresses were given by the teachers, with an occasional talk by the pastor. Adults were not discouraged from attending the meetings, but effort was specially concentrated upon securing the conversion of young people. As a result over two hundred scholars from the school were won to Christ and united with the church, a large proportion being young men.

In another church, a revival broke out

spontaneously upon a recent Sunday. No special services had been held, but on Sunday morning the pastor felt constrained to omit the sermon which he had prepared, and to turn the service into a revival meeting. So intense was the interest that the collection was forgotten until the congregation was being dismissed. In the afternoon and evening the effort to win souls continued, and before the day closed there were over one hundred conversions, principally of young men and women. It was probably the most remarkable manifestation of religious fervor ever witnessed in the city.

In a third church the pastor was preaching one Sunday evening on the power of individual testimony, and paused in his sermon to remark: "I wonder how many men in this congregation would be willing, here and now, to testify of what Christ has done for them?" Instantly, a well known and highly respected member of the church was on his feet, and he was followed by others until about a dozen prominent business men had spoken. The pastor then made an appeal to the unconverted, and about thirty young men declared their intention of living the Christian life.

On April 5, Bishop Vincent began a "Seven Days' Study in Church Life," in the Metropolitan Church, Toronto. This was not announced as a revival, and the methods adopted were not at all those of the ordinary evangelistic service. The Bishop appealed very strongly to the people to make decisions to read the Bible more, and to live better lives, but no outward demonstrations were asked for. The services were quiet, simple, unemotional and decidedly educational in their influence. Large congregations attended, and the interest was well maintained. The following topics were discussed: "The Church and the Book," "The Book and the Believer," "The Believer at Home," "The Church and the Neighbor," "The Day School and the Church," "The World Mission of the Church," "The Church of Tomorrow."

Bishop Vincent is a brother-in-law of Mr. Chester Massey, and is a frequent and most welcome visitor to Toronto. He speaks with apparently no diminution of his old-time vigor, and his voice is as clear and resonant as a bell.

Quite a number of changes have taken place in Toronto churches recently. The congregation of Euclid Avenue, assisted by Mr. Chester Massey, are building a fine edifice on Queen St., which is now nearing completion. Several other churches are enlarging their buildings, and two congregations in the down town district have united, forming a fairly strong cause. The vacated church is to be used as a mission to evangelize the foreign population by which it is surrounded. In the city of Winnipeg the Methodist church accommodation has been doubled during the past year or two to meet the rapidly growing population.

The annual banquet of the Methodist Social Union of Toronto in Victoria College was a notable event, principally because of the announcement made by Rev. Dr. Potts that an addition of \$350,000 would soon be made to the endowment fund of the college. The executors of the estate of the late Hart A. Massey have offered the handsome sum of \$200,000 on condition that the church would raise an additional sum of \$100,000. It seems probable that this will be done quite easily, and Dr. Potts has placed the figure \$50,000 higher

still. Senator George A. Cox has already intimated his intention of endowing a chair in memory of his late wife, to the extent of \$50,000. This movement will place the college on "easy street" as far as finances are concerned, especially as there is not a dollar of debt on the handsome building in Queen's Park.

The guest of the evening at the banquet was Rev. Dr. Keller, of Buffalo, who has recently been appointed a professor of theology in Boston University. He made a most favorable impression in his able address on "The Church and Higher Education." He is evidently a keen thinker, as well as a most pleasing speaker, and Boston University is to be congratulated upon securing his services.

Extensive preparations are being made for the coming International Sunday-school Convention, to be held in the city of Toronto from June 23 to 27. The official delegates will number about 1,600, but many visitors are expected, so that the attendance will probably reach 3,000 at least. The program will be one of unusual excellence, as may be judged from the speakers who are expected to take part. Among them are the following: Dr. N. D. Hillis, Dr. W. J. Dawson, Bishop Vincent, Bishop McCabe, Bishop McDowell, Hon. John Wanamaker, Vice-President Fairbanks, Robert E. Speer, Rev. Dr. Gilbert, Dr. Hamill, ex-Governor Bates. Rev. Floyd Tompkins will conduct a devotional hour each day.

The business sessions of the convention will be held in the Metropolitan Church, and in the evening the great Massey Hall, with its seating capacity of 4,000, will also be utilized. An "Exposition" of Sunday-school books, papers, and appliances will be held in the basement of Massey Hall, in which over thirty publishers will take part. It will be the most extensive and complete exhibit of Sunday school machinery ever made. The element of commercialism is being entirely eliminated, and no sales whatever will be made. The object is to allow Sunday school workers to see what is being published for their benefit. Justice MacLaren, a veteran Sunday school man, is chairman of the local executive committee of arrangements, and he is assisted by a most efficient group of prominent workers. Toronto is an ideal place for such a gathering, possessing many scenic attractions, in addition to its convenient location, half way between Chicago and New York.

Canada for some weeks has been convulsed with a heated discussion of the separate school question. The Premier of the Dominion, in introducing the bill for the formation of two new provinces in the Northwest, announced that separate schools would have to be maintained in the provinces for all time to come. It was no small surprise that Sir Wilfred Laurier should assume this attitude, as in 1896 he refused to be a party to the coercion of Manitoba on the same question, and came into power as the champion of provincial rights. A storm of opposition was raised all over the country, when the Autonomy Bill was first presented in Parliament a few weeks ago, and Hon. Clifford Sifton, Minister of the Department for the Interior, showed his disapproval by resigning from the cabinet. Later on, however, he announced his intention of standing by his leader, "reluctantly and without enthusiasm," for the sake of saving the party from defeat. Petitions have been pouring into Ottawa by the hundreds, and many public meetings have been held to protest against the attitude of the Government.

As a result, the Premier has announced that a compromise has been reached, by which some of the more objectionable features of the bill will be eliminated, but provision is still made for religious teaching in the schools by the Roman Catholics, whenever they may desire it after a certain hour each day. When the Easter vacation is over the bill will probably pass the House in this form.

Sir Wilfred Laurier has always been regarded as a man of unusual breadth of view, and possessed the confidence of the Protestant electorate in a large degree, but his recent action has changed public feeling greatly. The presence of the papal delegate, Sbarretti, has not tended to allay the agitation, as it has been shown that he has been in communication with the politicians, and is charged with having intimated to the Premier of Manitoba that it would facilitate the proposed enlargement of the boundaries of that province if the opposition to separate schools be removed. The people of this country are unalterably opposed to either home or foreign ecclesiastical interference with public affairs, and resent Sbarretti's action vigorously.

DR. HENRY LUMMIS

Address of President Samuel Plantz, of Lawrence University, at the funeral of Dr. Lummis.

WE are here this afternoon, my friends, to express our appreciation of a beautiful life which has terminated in a beautiful death. Terminated, did I say? Let me not so speak; for the lives of the good and the great do not terminate, either in this life or in that which is to come. Their forms are taken from us, the warm grasp of their hands we no longer feel, but they live on in their deeds, in the example of their virtues, in the way their names are enshrined in the grateful remembrance of thousands, and in the influence which their personality has exerted on other lives. Their work is woven into the fabric of the world, and by it they become immortal here. But not only here, for death is not what we in our grief and sorrow are apt to think it, an abiding sleep, a cessation of existence, a dissolution in the grave. It is rather the entrance upon a larger and richer and fuller life; and if we could draw aside the curtain this afternoon, and look across the river over which the boatman has rowed our brother—a river which, as Bishop Haven said as he approached it, is after all but a little stream—we should see not a wasted and lifeless form, but a living soul, radiant with beatific vision, and walking with elastic step among the sons of light. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and which is revealed today in him whom we have known to honor and respect. He has gone from us, it is true; but how great his felicity, how rapturous must be his joy, on this his first Sunday spent in the companionship of the immortals. If Socrates could say to his judges, with only the dim light of his philosophy shining upon the pathway: "Is this, do you think, no happy journey? Do you think it nothing to speak with Orpheus, Homer, and Hesiod?" what can be the feelings of our modern Socrates as, with his journey completed, with the consciousness of a life well spent behind him, he takes his place among the spirits of just men made perfect, and receives the welcome and the greetings of those who have passed on before? Few men thought more constantly about the future life than Dr. Lummis. It was his favorite theme, and he had his views about it which he was constantly projecting. Today he knows, and I can think of no

person to whom the entrance on the immortal life will be a gladder experience than to him.

"Peace, peace! he is not dead, he doth not sleep!

He hath awakened from the dream of life.
'Tis we who, lost in stormy visions, keep
With phantoms an unprofitable strife;
He has outsoared the shadows of our night."

Of Dr. Lummis' connection with the college, and of

His Work as a Teacher,

I wish to add a word; for it was at Lawrence that he had his longest scholastic connection; here he brought his greatest maturity and strength, and here he did his longest and best work. For nineteen years he went in and out among us, winning the confidence and love of his associates in the faculty, and of the entire student body, by reason of his ripe scholarship, his lofty character, his devotion to his work, and his uniform and unfailing courtesy. He was a man of remarkable information, and had the ability to arouse interest and illumine a dry lesson by an unusual wealth of collateral information which he had ever at hand. I have met few men who were so many-sided in their intellectual life; he had not only a large acquaintance with the classic languages, but was familiar with literature, theology, philosophy, and with several of the sciences. He was a man of books, lived the life of a scholar, and died, as was singularly appropriate for such a man, in his library and surrounded by his books. We all recognize how fitting it was for Plato to die writing, for Bede to pass away dictating the last chapters of his translation of St. John's Gospel, for Lucan to fall in the last sleep while reading; but it was no more appropriate than for Dr. Lummis to die in his study chair, in his library, and with his books scattered on the floor about him. It represented the leading passion of his long and useful life.

But in the class-room even more than in the study, Dr. Lummis was a prince. Great teachers are born and not made, and I am speaking not in the extravagant language of eulogy but with scientific exactness when I say that he was a great teacher. There are a multitude of men who can do faithful, mediocre work, but the teachers who can enthuse and inspire, who can impress by what they are as well as by what they know, who can lift a subject so that it can be seen in its larger relations, who can make their class-room, as Dr. Olin Curtis said of Dr. Geo. M. Steele, "a place of large horizons," such teachers are exceedingly rare. This power Dr. Lummis had, and he made his students see far beyond the borders of the Greek text he was teaching. He constantly lifted them out of the common into lofty intellectual altitudes. With his knowledge and vision he joined

A Remarkable Enthusiasm.

His school work was no drudgery. The evening before he died, I urged him to give up his classes for awhile, but he said, quickly: "My classes do not hurt me; I love my work." Blessed is the man who loves his work! And the Doctor's love for teaching made him put his whole soul into it, so that his class-room was a place where the electric currents of a magnetic soul played freely. No student spent a dull hour in his recitation, but rather he found his mind awakened, his interest aroused, and blood warming. Enthusiasm is contagious; it overflows the soul of such a teacher and dashes in upon the pupil. When it is combined as in the case of Dr. Lummis with a keen analytic mind, a skill in putting and enforcing truth, rare ability in questioning, courtesy in listening to the

opinions of others, respect for the student, even the one lamest and limpest in mental endowment, it makes the man behind the desk a man of unusual power.

I must also say a word on the educative and ennobling influence of Dr. Lummis' character on the lives of his pupils. Emerson once said the "who" in education is more important than the "what," and Drummond remarked that when two men meet from day to day, what they exchange is not words but souls. Prof. George Palmer of Harvard College once remarked that when he remembered his student days there arose before him the character of two of his teachers. The lessons they taught, he says, have long since been forgotten, but the impression of dignity and nobility abides through the years. Dr. Lummis has done much for our students in intellectual quickening and extending the boundaries of their knowledge, but he has done most by setting before them for nineteen years an example of high living, of the noblest personal qualities, of unfailing courtesy, perpetual kindness, lofty ideals, self-control, unselfishness, cheerfulness, belief in the good in others, absence of bigotry, true Christian faith. His noble personality was his greatest quality as a teacher, and in his class-room he made hundreds of young men and women love more fully the beautiful and the good.

We shall no more see his genial face in our classic halls, but we do not mourn him as we might others, for he has left us an inheritance of intelligence and virtue, which shall abide with us through the years. We can say truly of him at the close of such a long and useful life, being permitted to retain his faculties and much of his vigor to the very last, rounding out fourscore years of experience, being permitted to do his work even on the last day of his earthly life, and then falling to sleep in his study-chair, and passing over without a struggle—we can say, truly: "Let me die the death of the righteous, and my last end be like his!"

NEBRASKA LETTER

"RANGER."

THE chief event in connection with the church in this State for some time, has been the Missionary Convention, which was held in St. Paul's Church, Lincoln, the week beginning Feb. 27. Local interest was greatly aroused, and the attendance was gratifying. The results, of course, cannot be determined definitely, but certain it was that a spirit of attentive and enthusiastic receptiveness was displayed by the visiting clergymen; and they will henceforth be equipped with a keener and more intelligent comprehension of the missionary situation, and better equipped to stir up interest in its behalf.

Among those present and taking part were Bishops Thoburn, Andrews, Joyce and Hamilton; Drs. J. F. Goucher, J. B. Trimble, G. W. Isham, and others. S. Earl Taylor was present and stirred up interest among the members of the Epworth League. Mrs. M. E. Roberts, national organizer of the Woman's Home Missionary Society, represented that important branch of the work. Among those who have been, or are at present working in foreign lands were F. D. Gamewell, George Heber Jones, Julius Smith, Don W. Nichols and others.

Bishop Thoburn was the attraction. Though still showing the results of his accident and long confinement in a physical way, his mental grasp of the missionary situation showed no sign of loosening, and his ability to express his views and plead for the cause so dear to his heart, always drew the closest attention and very per-

ceptibly impressed his hearers. Dr. Goucher spoke in his usual eloquent manner, always bringing conviction by his earnest and forceful portrayal of missionary conditions and necessities. Of course Dr. Gamewell, in addition to active participation in the work of the convention, lectured on "The Providence of God in the Siege of Peking." He also assumed the important duty of explaining the missionary exhibit to crowds which were sometimes too great to hear him. The latter feature was most interesting; it attracted every visitor, some of them many times. It was a source of endless interest and very instructive. Nothing in connection with these missionary conventions so much interests the lay visitor as the exhibits.

Most of the delegates were very hospitably entertained in the homes of the church people, and their welfare looked after in every way. On this point the arrangements were very good. The city of Lincoln is a most delightful place for such a function. It is pre-eminently a city of homes, schools and churches, for in addition to the State University being located there, the Methodists, Campbellites and Adventists have good-sized schools. Then the State Legislature was in session at the time, and many of its members were frequent and interested visitors. St. Paul's is an ideal church for such a gathering; and its active and alert pastor, Rev. J. W. Jones, himself recently from New England, spared no pains to make the affair a success, from the local standpoint.

The evangelical churches of Omaha united during the winter for revival services. The churches were grouped for convenience, and service held in some one during the week, under the direction of some other minister than the pastor of that particular church, assisted, of course, by all the ministers of the churches in that group. The following week united service was held in one of the other churches, and serviced in the same way. This system equalized the burdens, the expenses, and tended to bring equal results to each church participating. The results in actual accessions were not as large as they should have been for the effort put forth, and even the spiritual interest that should have followed was not awakened. There seemed to be a spirit of diffidence prevalent to a detrimental degree. The people of the different congregations seemed to hold aloof from each other. They did not "mix" with that warmth and freedom necessary to the smooth working of a successful revival, which seemed in a measure to check the free intercourse or flow of congeniality and friendliness, and goodwill and commonness of purpose, which should prevail at a revival. Then the weather largely interfered. During the time of the meetings we suffered the coldest weather for six years. However, the united effort resulted in some of the churches becoming infused with the spirit of aggressive evangelism to such a degree that revivals have been held by some of them individually after the close of the union meetings, with good success.

The usual revival efforts have been put forth at other places in the State with the usual results.

At the annual meeting of the Nebraska Methodist Hospital Association, the constitution was changed to allow the trustees to borrow money with which to complete the main building. It is estimated that \$85,000 will be necessary, \$15,000 of which will be raised by subscription, the other \$70,000 to be borrowed. When this much of the hos-

Continued on page 565

THE FAMILY

TO ROBIN REDBREAST

MARY ELIZABETH CLOUD.

O Robin! Sweet, on the morn,
That song from the great oak tree,
Those bursting melodies born
Of life and its ecstasy.

Didst thou hasten from Southern bowers
Of sunlight and greenery,
And fairest magnolia flowers,
To breathe that carol to me?

Blithe songster, thou didst not forget.
Full oft from the neighboring grove,
Its sward with softest dews wet,
Came the call to thy wandering love.

While the herd-boy his watches kept,
And bells tinkled over the lane,
My heart with those latest dews wept
For joy of thy beautiful strain.

Welcome, my seer of joy!
Welcome, my Robin Redbreast!
Now the wild dove, tender and coy,
Comes seeking her early nest.

The lark, from his airy sweeps,
Will pour all his golden lays
Over mountains, o'er herded steeps,
And listening meadow-ways.

All are coming — sweet goldfinch and thrush,
Kinglet, "sprite" of the pine's dreamy shades,
Joyous cardinal, charming the hush
Of twilight, in wild, wooded glades,

On the south wind, o'er mazes of green
And flowerets painting the lea;
For the great, loving Father, I ween,
Hath bidden thee tell it to me.

Front Royal, Va.

HOW A SERMON WAS SPOILED

"TEN people stole the best part of my sermon for me today!"

Aunt Sophia bit off the end of her sentence with a little click as if she would like to take a little bite or nip right out of every one of those ten sermon-robbers.

"Well," laughed mother good-naturedly, "if it did them good, I suppose you" —

"It didn't!" snapped Aunt Sophia.

"That's the worst of it. First thing, they took the text and run off with it. That was Jenny Peters. She coughed, a nice little hackey kind of a cough, just as he was going to give chapter and verse for it. Something about 'redeeming the time;' I s'pose I can look it up in the concordance. Next Sunday, I'm going to carry some slippery-ellum lozenges, and pass it round in my immediate neighborhood."

"Too bad," said mother, soothingly. "But ten, you said. There couldn't have been nine more troublers of the peace in one congregation."

"There could, because there was!" said Aunt Sophia firmly. "I settled down to do without looking up the text, though I always like to and mark it, when three pretty-appearing young people, who had at last succeeded in getting ready to come to church, came tiptoeing in, and the rustling and all made me lose the whole fore part of the introduction or outline, which I don't like to lose any more'n I like to step right into a big house straight off the sidewalk. Sort o' needs a pair o' steps and a front entry or something."

"Five? Yes, number five was a fidgety woman in front of me. She had a long chain of black beads that her little bead purse was hitched on to; and she played

with it. And she had a fan that she flirted some, and the rest of the time spent hunting after. She had a little belt-bag that she snapped the ketches of. She looked at her watch right in the face and eyes of the minister, and that had an old-fashioned hunter's case that snapped, too. First along, she felt shivery, and took her cape off; and by and by she put it on again. Her gloves seemed to bother her a good deal by being tight round the wrists, and she held her hands right up in front of her, and undid the lacings, and did them up different. There was a lot of other things she did, too numerous to mention.

"Over 'cross the aisle was a young man that read the hymn-book. I presume to say he was deaf, or partially so, for everybody else could hear the leaves a-rustling. A girl and a young man in front of him sat and whispered. I don't wonder the Bible has so much to say about whisperers, and names 'em in pretty bad company. One sat with me, a woman that wouldn't listen when the hymns were given out, and always had to lean over and ask me what it was he said. Once, near the end of the sermon, she didn't quite catch a word, and leaned over to ask me what it was; and by that means I lost two whole sentences."

"The last stroke and straw was when somebody finally concluded she felt faint or something, and started to go out, and in so doing tumbled over the foot-stool. No, I don't feel to say that I enjoyed the sermon. What I'm wondering is, whether the minister did. He must have seen and heard some of it." — ANNA BURNHAM BRYANT, in *Christian Endeavor World*.

A PLYMOUTH MAYFLOWER

FAY MORRISON NEWLAND.

IT was full tide. Plymouth harbor, so shallow that at low tide it lies a bronze-green marsh, its channel like a blue ribbon on its breast, now danced and sparkled to the wind and sun. White, "fair-weather" clouds scudded across the sky before the high April wind. Feathered prophets, in brown and crimson, preached the gospel of springtime from the tree-tops, and, mingling with bird-notes, rang the laughter of children through the Plymouth woods.

If nature's smile was warm and enticing, her breath was chill, and the little Mayflower gatherers shivered with the cold as they wandered through the woods, searching with practiced eye for the sunny exposure or the sheltered nook where the pink blossoms were sure to be found under loose mold or leaf-drift.

No pleasure party, this, with aimless rambles, merry games and bountiful lunch for the climax of a day's merry-making. These were the children of the poor, little bread-winners, adding their mite to the resources which at best were barely sufficient to keep Want at bay.

It was Dorothy Russell's first experience as a flower-gatherer. In close hood and long, gray cape, she looked a veritable Pilgrim maiden. She proved but a poor gatherer, however, for while the others searched diligently, thinking of the dimes and quarters, she thought only of the flowers, and must needs linger in delight over each discovery, pressing the fragrant blossoms to her face, which in its delicate purity and faint coloring was very like a Mayflower itself.

When the children trudged eagerly homeward at last, Dorothy lingered be-

hind the rest, for she could not pass Faith monument without stopping to gaze with reverent awe at the sublime figure with uplifted finger pointing heavenward, to look across the sea and dream over the sweet, true stories of the days of Standish, and again, passing through Burial Hill, she paused to drop a blossom on the grave of Bradford.

Was she not a descendant of the Pilgrims herself? Had she not often traced, with her father, her family lineage back to the days of the Landing? Dorothy's teacher had often smiled over her exercises, for she was accustomed to sign her name with childish pride — Dorothy Alden Russell, descendant of John and Priscilla Alden.

It was a quaint whim that made her write it thus now on a slip of paper which she folded among the Mayflowers she had gathered. There, unobserved, she fastened it securely, and laid her flowers in the basket with the rest to be carried to the city.

Dorothy looked strangely fine and out-of-place in the simple home of the laborer, whose wife and children were flower-gatherers or cranberry-pickers according to the season. And rightly so, for she had been reared in different surroundings. But when father and mother were swept out of the world by a cruel accident, greed and avarice had seized the fortune and left her penniless. Then the mother's nurse took the friendless child to her home and tenderly cared for her among her own sturdy little ones.

On a crowded street in Boston a sad-faced lady, tall and richly clad, paused before entering her carriage. "Surely it is time they should be selling them on the streets," she mused to herself. "They sometimes bloom before the snow is gone." Her face suddenly brightened as an old man approached carrying a wide, shallow basket, and calling monotonously: "Mayflowers! Fresh Mayflowers! Mayflowers from the Plymouth woods!" She quickly selected a bouquet of the fragrant beauties, dropping for pity a double price in the outstretched hand of the vender.

Naomi Drew looked at the flowers with tear-dimmed eyes. "How she loved them, so like a flower herself!" she whispered, as her carriage sped homeward along beautiful Commonwealth Avenue. The maid who met her in the hall would have taken the flowers, but she shook her head. These were not for the stately parlors, nor, indeed, for her own beautiful room, but she carried them to a room that had not been occupied for years — a child's room. Books were scattered about. A large doll lay among the pillows on a low couch. The dainty belongings of a little girl were in evidence everywhere, and yet the room seemed very empty.

For years it had been Naomi Drew's sweetest and saddest care to keep it as her little daughter had left it fast. It was a quiet pleasure to her now to make it fragrant with the Mayflowers. It had been a favorite flower with the little daughter, as with herself.

John Drew and Naomi Alden were both of the old Pilgrim stock, and the little

Naomi, her mother's namesake, could give the family lineage of father or mother. She was wise in the lore of the Pilgrims and never tired of stories of their early valor.

But the little Naomi had gone away one day with the Angel of Eternal Life, and the father's and mother's hearts were very lonely. A friend, moved with sympathy for the sorrowing mother, had spoken to her once of the many homeless little ones — waifs from homes wrecked by death or misfortune. Naomi Drew had refused to listen. "Where," she cried, bitterly, "could I find a child like my little Naomi?" But the thought had taken root in her heart's longing, and it was with her now.

As she loosened the bouquet of flowers, she noticed a crumpled bit of paper. Smoothing it in her hand, she read: "These flowers were gathered by Dorothy Alden Russell, descendant of John and Priscilla Alden."

Who shall explain the impulse that surged through Naomi Drew's heart as she read the quaint lines written in a childish hand? Was it the glow of kinship that warmed her heart as she recognized their common name and ancestry? Was it the vague surmise that poverty through orphanhood had brought a child of proud family to the lowly tasks of the flower-gatherer? Or, more strange still, was it the divine instinct of prophecy that whispers to a human heart a dream of happiness?

The season of the Mayflowers had not yet passed when Naomi Drew started on her strange quest. It was not difficult to find the little maiden, for her sad story was widely known. When she reached the tiny cottage in the edge of the Plymouth woods, she saw a group of children laden with baskets of Mayflowers, returning from their daily gathering. One of them, slight and fair of face, she instinctively knew, and called her by her name.

It was no difficult task to persuade the laborer's wife to relinquish the child to one who proved herself a kinswoman, and who in speech and bearing was the peer of her beautiful mother. Nor was it less easy to win the heart of Dorothy herself. She had only come to her own.

And so it happened that their winter of gloom passed by, and into their lives came the springtime of a new happiness like the fragrance that comes with the Mayflowers.

Williamantic, Conn.

Recognizing Opportunity

"WHAT is its name?" asked a visitor before a certain statue in a studio. "Opportunity." "Why is its face hidden?" "To typify the fact that men so seldom know him when he comes to them." "Why has he wings on his feet?" "Because he passes as if on the wings of the wind and cannot be overtaken."

How true it is that Opportunity is seldom recognized. It seems to be the human way to expect that when one's own special opportunity is approaching, some sort of a herald will come before, a great rustling will be heard, or a bright light will shine, that the coming one may not fail to be recognized and seized. But not so, and because not so the little daily opportunities of life, though offering ways of proving

one's spirit and true ambition, are allowed to fly by, unheeded, unseized. In the commonplace days and hours and minutes,

"What you can do, or dream you can, begin it. Are you in earnest? Seize this very minute."

— *Wellspring.*

THE GREAT PLAN

We must not sigh a whole life through,
A whole life through we may not smile.
Our lot is just between the two,
And each our part a little while;
The day of joy, the night of tears,
Give place to place along the years.

Sunshine and shower for the world,
Quiet and tempest, light and shade,
Before one tiny leaf is curled,
Before one dainty bud is made:
Some days the storm and some the sun
Till all the heavenward growth be done.

There is no sign of dark or rain,
On the fair face of fruit and flower;
Yea, and no memory of pain
To hearts in one glad triumph hour;
But God who saw the way they made
Knows where the sunshine met the shade.

— NANCY BYRD TURNER, in *Youth's Companion*.

DOWN THE AISLE

TWO deacons were talking earnestly together. I shall call them Deacon Brown and Deacon Green, because they were not Deacon Brown and Deacon Green.

"I just hate it," said Deacon Brown.

"And I'm not fond of it," said Deacon Green.

"It looks easy," said Deacon Brown.

"But let anyone try it," said Deacon Green.

"They are talking in our church," said Deacon Brown, "about getting the young men to do it, not the deacons. And I wish they would."

"Ever hear," asked Deacon Green, "of the church where they had the young women do it? That would be pretty."

"The women," responded Deacon Brown, "are doing everything about a church except taking the collection, and they might as well include that."

"Maybe if they did," added Deacon Green, "they'd learn how to put money in the collection. One woman in my row never looks at the box; just reaches out her hand and gropes for it, staring straight ahead."

"And one woman in my row," said Deacon Brown, with an aggrieved air, "always makes a dive for the box and fairly throws her money at it; and of course she misses it, half the time."

"But they are nothing," declared Deacon Green, "to the women that look into vacancy as you approach, and don't remember they have anything till you get by."

"I have a woman," said Deacon Brown, "who always hides her envelope and pretends not to have it till I start for the next seat. Then she waves it at me and looks mad."

"Sometimes," said Deacon Green, "they haven't anything, but look as if they had, holding their hands just that way; and then when you stick the box in front of them they shake their heads and look daggers."

"But the worst," said Deacon Brown, "is when they have brought their purses along, and fumble, fumble, fumble, while you wait, wait, wait, till it seems like a small sized eternity."

"Sometimes," added Deacon Green, "I don't wait, but try them on the way back."

"And they have always put away their purse, and the money in it."

"Yes."

"There's one woman in my row," said Deacon Brown, "she's so nervous she always hits the box when she brings up her hand, and she'd upset the whole thing if I didn't look out."

"And then there are the children!" exclaimed Deacon Green. "They do everything their mammas do, only worse. But they enjoy it so much, I like to see them."

"So do I."

"But isn't it funny," asked Deacon Green, "that so many folks should put money in contribution boxes all their lives and still not know how to do it? still be embarrassed over it?"

"It is, indeed. But how about the men?"

"Strange to say, they aren't half so awkward about it as the women. Guess it's because they are more used to money."

"But the women are more used to collection boxes."

"That's so."

"You have the old fashioned box, I suppose," said Deacon Brown.

"Yes, with short handles. I stretch my arms out of my sockets, almost, trying to reach the ends of the seats with them. There's only one man in the church that ever takes the box and passes it along."

"But we," said Deacon Brown, "have long handles, and you may thank your stars you haven't. I'm always hitting Deacon Black with my handle, and he's always hitting me with his."

"Those velvet bags are nice and quiet," Deacon Green remarked.

"Always remind me o' Judas," said Deacon Brown. "But how about the plates?"

"Regular detectives," declared Deacon Green. "We take up the communion collection on plates in our church, and it's always dedicated to two saints."

"Two saints?"

"Yes; Saint Nicholas and Saint Copperas."

"Ah—that's old!"

"And forever new in our church," sadly said Deacon Green. "And I do have a time getting them to pass the plate along."

"Worst thing," said Deacon Brown, "is marching back again. Deacon Black and I have such a time getting into step. We're generally trying halfway up the aisle."

"Deacon White and I," said Deacon Green, "get into step all right, but we walk fast, can't seem to hold in, and we get about ten feet ahead of the deacons in the other aisles, best we can do."

"I wonder," mused Deacon Brown, "if Paul used a collection box."

"Sometimes," responded Deacon Green, "I wish we had only a collection box at the door, Catholic style."

"The Catholics," Deacon Brown objected, "have all styles. And work 'em all at once. But did you ever hear of the church with collection boxes in the pews?"

"No!"

"Well, a man built the church for them — elegant church — on condition that they shouldn't take up any collection in it, and they got around it in that way. They put little collection boxes in the pews, and at a certain point in the service there was a prayer, at the end of which each person made his offering. Good scheme, I think."

"Yes," Deacon Green assented, "if the donor agreed. But probably he was dead. That plan let out the deacons, anyway."

— AMOS R. WELLS, in *Congregationalist*.

— Principal Fairbairn, of Oxford University, says that if "you take Wesley out of the eighteenth century, you change all its poetry into pallid prose, and you extinguish its great religious romance."

Celia's Mind

SHE had a very good mind, clever and artistic, and not wanting in humor; Celia had a perfect right to enjoy it. The trouble was — but perhaps one of Celia's typical days will explain the case.

Celia was going down town to do a few errands. Upon the car she met Gertrude Reynolds, who was taking a water-color to be framed.

"How are you going to frame it?" Celia asked, instantly interested.

"I thought I'd have a gold mat," Gertrude replied.

"Oh, you're making a great mistake," Celia declared, positively. "It should have a black mat to relieve the snow, and then a gold frame if you want. Mr. Wheeler, the artist, had one framed so, and you've no idea how much finer the effect was. You try it and see."

"Well, perhaps," Gertrude answered, doubtfully, as she left the car.

A little later Celia came across Amy Dutton, who was searching for red silk for a waist.

"Oh, why do you get red?" Celia exclaimed. "With your eyes and complexion you never ought to touch it. Blue is your color."

"But I'm so tired of blue," Amy protested.

"Well, of course it's your waist," Celia replied, "but I think you'll regret it if you get the red."

Three minutes later she was arguing with another friend over a book to be chosen for a gift. The friend had decided upon a charming novel which had just come out, while Celia earnestly recommended a volume of poems.

"But Maud doesn't care for poetry," the friend explained.

"I know, and how much she is losing because of her fancy that she doesn't care for it!" Celia said. "Don't you see, this is your opportunity to make her a real gift — one that will open a new window in her life? A novel will be read and thrown aside, but the love of poetry will be a joy to her as long as she lives. You'd better take my advice. I'm sure I'm right."

Yes, Celia had a good mind. "If only," one of her friends said, hesitatingly, one day, for they all liked Celia, "if only she wouldn't insist upon lending it to other people when they don't want it!" — *Youth's Companion*.

BOYS AND GIRLS

THE PASTOR'S MAY DAY GIFT

ALICE MAY DOUGLAS.

"HERE comes Miss Vane!" exclaimed Molly Tilton, "and she'll spoil all our fun."

Then Molly and Joe, who were out in the garden at work with their mother, laid down their trowels with a look of disappointment in their faces, as Miss Vane turned the corner of their street.

"Never mind, children!" said Mrs. Tilton, pleasantly; "we'll ask her to sit down on the steps and watch us work."

"She couldn't do that," replied Joe. "I know her. She'd imagine she had the rheumatism if she had to breathe fresh air awhile."

"Be careful, Joe," reprimanded his mother. "You know Miss Vane is getting old and childish."

"I know it, but" —

"Here she is!" exclaimed Molly, as Miss Vane walked up the path.

"Making a garden?" she asked, after the usual greeting.

"We are trying to make a beginning," answered Molly, throwing some grass roots one side.

"Wish your garden was all in bloom," began Miss Vane.

"Do you like flowers?" ventured Joe, who did not seem to mind Miss Vane's presence at all now.

"Well, I've come over," she began, "to tell you in what circumstances our minister is. He ain't had much pay for two or three months, and his wife — why, she's sick, and the baby's so cross that" —

"Isn't it too bad!" interrupted Mrs. Tilton, in a sympathetic tone. "What can we do for them?"

"Well," answered Miss Vane, wiping her spectacles, "I was just thinkin' if your garden was all in blossom, maybe Molly and Joe could sell some of the posies to the fellers down to the college, and git some money to pay the min'ster."

"That's a very good idea, sure," agreed Mrs. Tilton, turning over the earth with her trowel.

"Why can't we gather Mayflowers?" was Joe's quick reply. "They've come, and they're thick, too, and right in Mr. Hale's pasture."

"Yes, let's," said Molly, who had now let fall her garden tools, and was listening attentively to the conversation.

"That will be a very good thing to do," said the mother, approvingly; "and if I were you, I would ask some of the other boys and girls of the Sunday-school to go with you."

This was just what the brother and sister decided to do, and on Saturday morning they went with a half dozen other children to Hale's pasture and gathered baskets of the trailing arbutus, which seemed to have bloomed purposely for this particular occasion.

Joe's mother had invited the children to meet at her home and arrange the flowers for sale.

"Shall we make them into large bouquets?" inquired one of the boys, stripping off the green leaves.

"I think it would be better to make small bunches," observed Mrs. Tilton. "You know the students will buy a buttonhole bouquet sooner than a large bunch. But please don't pull all the leaves off. Boys always do that."

"Perhaps some of the college boys will want to send some of these flowers home," suggested Molly. "So let's make a few big bunches."

"That would be a good plan," said her mother, selecting the freshest flowers and laying them aside.

After the children had made up a goodly number of bouquets of the beautiful Mayflowers, they went to the college grounds where a baseball game was in progress, calling out a great crowd of people besides the students of the institution; and here the Mayflowers had a ready sale.

"How many flowers do you think we have left, mother?" queried Joe, as he returned from the afternoon's work, his basket and hands behind him.

"I don't know," replied his mother. "I hope that you have profited well by your efforts."

Then Joe showed her the empty basket and passed out quite a large amount of money.

"You have done well," replied the mother, "and I only hope that you will always be interested in every good work and ready to help those who are worthy."

"Why, mother!" exclaimed Molly, after Joe had finished his story, "it's May Day tomorrow, and Sunday too, and wouldn't it be good to give the minister his money then?"

"I think it would be very appropriate," replied Mrs. Tilton.

So on the morrow at the close of the services, Joe and Molly walked to the front of the church and presented the good pastor with a beautiful bunch of Mayflowers and an envelope containing the money which the children had so happily earned.

No one but the Father above to whom the almost discouraged pastor had so often prayed for help in this time of financial trouble, knew how welcome to him was the children's gift.

Bath, Me.

THE CARPENTER BIRD

There is a cunning carpenter who's busy
in our tree;
He's making him a house to hold his tiny
family,
And finishing it up for them all tidy and
all trim.
Hark! Don't you hear his hammer on
the old dead limb?

He must be much in earnest, for he
works with such a will;
I doubt if any carpenter can show a
greater skill,
Or toil with blither cheer until the day
grows dim,
With the "tap, tap" of his hammer on
the old dead limb.

Oh, can you not imagine how his heart
with pride will stir
When he gives a building lesson to each
little carpenter?
I know 't is this thought that seems to
bubble and to brim
Whene'er I hear his hammer on the old
dead limb.

— Selected.

— One morning a little four-year-old girl was sitting at the breakfast table eating an orange. As she was taking rather large bites, her mother said to her, "Don't swallow that whole," at which she looked up in surprise and said, "Phwat hole?"

— "Sammy," asked the teacher, "what is a cameo?" "Please, ma'am, it's an animal that wears a hump." — *Youth's Companion*.



THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson VII

SUNDAY, MAY 14, 1905.

JOHN 17: 15-26.

JESUS PRAYS FOR HIS FOLLOWERS

I Preliminary

1. GOLDEN TEXT: *I pray for them.* — John 17: 9.

2. DATE: Thursday night, April 6, A. D. 30; immediately after the last lesson.

3. PLACE: The "upper room" in Jerusalem.

4. HOME READINGS: Monday — John 17: 1-14. Tuesday — John 17: 15-26. Wednesday — John 15: 13-21. Thursday — 1 Pet. 1: 13-25. Friday — Gal. 3: 20-29. Saturday — 1 Thess. 4: 13-18. Sunday — Luke 10: 17-24.

II Introductory

From teaching our Lord turned to prayer. Indeed, He converted the teaching into prayer. The chapter from which our lesson is taken contains what Meyer calls "the noblest and purest pearl of devotion to be found in the New Testament." With uplifted eyes, in the hearing of the disciples, Jesus invoked the Father. The final hour had come. He prays, first, for His own glorification, not selfishly, but "that the Son also may glorify Thee," in the completion of the mediatorial work. This exaltation was needful for the exercise of that "authority over all flesh" which the Father had committed to Him; and especially that He might confer upon all that the Father should give Him the blessing of eternal life, which consisted in knowing for themselves, intimately, lovingly, vitally, "Thee, the only true God, and Jesus Christ whom Thou hast sent."

He then solemnly presented the disciples to the Father as those whom the Father had given to Him; who had received the revelation which Jesus brought and believed fully in His divine mission. They were to be left behind in the world, exposed to its bitter hatred, while He was returning to heaven. Therefore He prayed for their preservation — that the Holy Father would keep them in the name (or revelation of Himself), which He had given, in order that they might be one — joined together in the living consciousness of God, the same bond that united the Father and the Son. Jesus claimed that He had watched over them faithfully while He remained in the world, losing none but the self-lost "son of perdition," as the Scriptures had predicted. [At this point our lesson begins.] He could no longer remain with them, but He prayed that in this realized unity of holiness, the joy that was His might be completed in them. He would not have them taken out of the world, but preserved from its evil — from the power of its prince. To that end He prayed that they might be "sanctified in the truth" — in the revealed word. He was about to send them forth into the world as He himself had been sent; and on their account He solemnly dedicated Himself to His great sacrificial act, in order that they, too, might be set apart and consecrated to self-sacrificing labors for the good of the world. And from the disciples the prayer outspread so as to include the ever-widening

circle of believers to the end of time — that they might possess this same unity, typified by the union of the Father and the Son; so that the world at length might be convinced of the divine apostleship of Jesus and be led to faith in Him.

III Expository

15. Not that thou shouldst take them out of (R. V., "from") the world. — Though to leave the disciples in the world was to subject them to tribulation and conflict, Jesus does not ask for their translation to the heavenly sphere, nor for their separation or isolation from the actual life of the world. They remain to carry on His work. Keep them from the evil (R. V., "the evil one"). — "The world lieth in the wicked one." And just as Jesus could say, "The prince of this world cometh, and hath nothing in Me," so would He have His disciples preserved in such holiness that this world's prince could find nothing in common, no point of connection, between him and them.

Just as Christ is Himself the medium or sphere in which the believer lives and moves, so the prince of the world, the evil one, is the medium, or sphere, in which they live and move who are given up to him. The relation of man to good and evil is a personal relation; and the Lord prays that His disciples may be kept out of the range of the prevailing influence of His enemy (Westcott).

16. They are not of the world, even as I, etc. — Had they been "of the world," the world would have "loved its own," but having been chosen out of the world by such an unworldly Master as Christ, and representing His unworldliness, they encounter, as their Master did (see verse 14), hatred and persecution.

And what is this "world?" It is not, of course, the physical frame of the globe, nor is it the human race as such. It is the living, fallen, unregenerate race, with whom self-interest is supreme; to whom "right" is a word of feeble meaning, and "holiness" a term of disgust; to whom sin is a trifle or an unreality; to whom God, in His true attributes, is offensive; and of whom Satan, but thinly disguised, is the actual god. The "world" is a realm of sordid appetite, of turbulent passion, of unprincipled ambition; a kingdom of evil, in which, were the inhabitants not mortal and occupied with compulsory labor, there would be a complete likeness and sameness with hell (Whedon).

17. Sanctify them through thy truth (R. V., "in the truth"). — Let them be set apart, consecrated in the realm of truth — the same realm in which the Father and Son dwell. They were already "clean" through the word. Let them henceforth live, in that word of revelation, holy and undefiled, feeding on truth — on the eternal realities. Thy word is truth. — The "word" is the entire revelation of the Father through the Son — the Gospel revelation.

The word here rendered "sanctify" is constantly used in the Septuagint to express the entire dedication both of persons and things to God. In this sense, but with the deeper meaning of inward and spiritual consecration, we find it here. It is thus, when applied to persons, not less but more than sanctification, the latter being implied before the former can take place. Its meaning, therefore, is to be separated from the world, to be dedicated as a holy thing to God. This is to be done "in the truth" — in living communication with and appropriation of the truth, so that the truth shall be that in which their whole being is molded and consecrated (Revision Commentary).

18, 19. As thou hast sent (R. V., "didst send") me . . . so have I also sent them (R. V., "even so sent I them") — hence the necessity for this consecration in truth. Just as the Father had sent Him, the chief Apostles into the world, so was He about to

send the disciples into all the world to preach the Gospel to every creature. They were to carry the very revelation which the Son had brought from the Father. How all-important, therefore, was it that they should be consecrated men! For their sakes I sanctify myself. — From the moment of His advent into the world, our Lord was sanctifying Himself for the sake of others; but now He was about to enter upon a special act of consecration — to make an oblation of Himself for the sins of the whole world. As applied to the disciples He did this that they might be sanctified in truth, or truly; that they might also die daily to sin and to self; that they might present their bodies "living sacrifices," a continual offering-up in the flames of an active devotion to His cause.

20. Neither pray I for these alone (R. V., "Neither for these only do I pray"). — The prayer here expands beyond the circle of the disciples. Them also . . . believe on me — believers of every race and age, the church universal till the end of time; for all that believe, whether lofty or humble.

We may justly write this comfortable text in letters of gold, as it relates to us all. For it is our glory and consolation, our treasure and pearl; so that for us Gentiles the whole Scriptures do not afford a more comfortable saying than this (Isa. 51: 6-14) (Luther).

21. That they all may be one — "the unity of the Spirit;" the unity of believers in the Father and the Son; a unity which is entirely consistent with external differences. That they also may be one in us. — R. V. omits "one." Lange sums up the triple ideas as follows: "1. All one; 2. One as We; 3. One in Us." That the world may believe, etc. — If the world could be convinced that Christ was sent by God, it would be won to the faith; and one of the most effective ways of so convincing the world would be afforded by the oneness of believers.

The following points seem to be implied: Christian union presupposes the vital union of believers with Christ, and is conditioned by it. 2. It is a reflection of the union which subsists between the Father and the Son; consequently not merely a moral union of sympathy, but a community of spiritual life, all partaking of the life of Christ as the branches of the vine. 3. It

Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

Hood's Sarsaparilla and Pills

Make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." — Miss BEULAH BOYCE, Stowe, Vt.

Hood's Sarsaparilla promises to cure and keeps the promise.

centres in Christ and the Father, who are one. Christ is the divine harmony of all discords, and Christians are one among each other just in proportion as they are one with Him. 4. Christian union is *free*, and implies the greatest variety (but no contradictions) of types and phases. 5. Unity must manifest itself in some outward form, so that the world may see it and be impressed by it (Schaff).

22, 23. *Glory which thou gavest* (R. V., "hast given") — not the power to work miracles, not the "glory" of self-sacrificing love, but the heavenly glory (see verse 24), the exaltation and unity of all believers to fellowship with their glorified Master, and their transformation unto His image; this is begun in this state of being. May be one, even as we — all bearing the image of the heavenly and melted into unity by love. 1 in them and thou in me — precious words, but more precious in their realization. This is higher teaching even than the vine and the branches. May be made perfect in one — R. V. "may be perfected into one." World may know, etc. — "the second effect of the unity of Christians." The first (verse 21) was that the world was induced to believe that God sent Christ; the second is that the world comes to know that God sent Christ, and moreover that He loved the world as He loved Christ" (Doherty).

24. *Father, I will that they also whom thou hast given me, be with me* (R. V., "Father, that which thou hast given me, I will that, where I am, they also may be with me"). — Says Alford: "The neuter gender has a peculiar solemnity, uniting the whole church together as *one gift* of the Father to the Son. Then the words 'that they also,' resolves it into the great multitude whom no man can number, and come home to the heart of every individual believer with inexpressibly sweet assurance of an eternity with Christ." May behold my glory. — "This word 'behold' includes partake; the very case supposes it. No mere spectator could behold this glory" (Alford). "It is the perfect glory of Jesus not only as Son of God, but also as Son of Man, that is spoken of — His glory shining forth in undimmed brightness in the heavenly world" (Revision Commentary). *Lovedst me before the foundation of the world.* — By His own testimony our Lord's existence antedates creation. With what holy joy He must have pronounced these words!

25, 26. *Righteous Father.* — "God as Father is not merely love, but love resting on perfect rectitude" (Revision Commentary). *Have declared* (R. V., "have made known") *unto them thy name.* — "The making known, here spoken of, is carried on by the whole work and testimony of the Spirit completed in the kingdom of God. This promise has been in fulfillment through all the history of the church. And the great result of this manifestation of the Father's name is that the wonderful love wherewith He loved Christ may dwell in the great body of believers — the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by 'I in them' — by Christ dwelling in their hearts by faith, and re-

newing and enlightening them by His Spirit" (Alford).

IV Illustrative

It has been said, whether by poetry or science matters not, that there is a certain point in the upper air in which all the discordant sounds of the earth — the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child — meet and blend in perfect harmony. Surely it is more than a pleasant conceit, that when once lifted up in fellowship in Christ Jesus, we meet in a high and heavenly place where all things are gathered together in one" (Wm. Adams).

NEW ENGLAND MISSIONARY CONVENTION

Official Announcement

THE "Open Door Commission," connected with the Missionary Society of the Methodist Episcopal Church, issues a call to New England Methodists to assemble in a great Divisional Missionary Convention, to be held in the city of Worcester, Mass., during the dates of May 23, 24 and 25.

The Missionary Spirit

Never in human history has there been such an era as this, when the missionary is welcomed on almost every shore, and when ripening harvest fields are presented in both home and foreign fields. New England zeal and enterprise have never failed to respond under such conditions. Her ear has been open to the appeal of the needy, and her support has been generously given in moments of crucial opportunity. The Pilgrims at Plymouth Rock in 1620 marked an opening era in Christian missions. The seal of the Massachusetts Colony represented an Indian with extended arms and the legend, "Come over and help us." In 1636 Plymouth took legislative action looking to the evangelization of the pagans in their neighborhood. In 1644 the General Court at Boston ordered the county courts "to have the resident Indians instructed in the knowledge and worship of God," thus becoming, as a competent historian puts it, "the first missionary society of Protestant Christendom." In 1642 the Mayhews began their personal missionary labors on Martha's Vineyard and neighboring islands, and the work was continued in the same family for five successive generations. New England's missionary conscience created the American Board of Commissioners for Foreign Missions and the Woman's Foreign Missionary Society of the Methodist Episcopal Church. New England Methodism sent forth Dr. Wm. Butler and his heroic wife as her first contribution to the mission field in far-away India.

These are the historic associations and spiritual convictions into which the church of New England roots, and from which she should draw nourishment and inspiration in the present decisive moment. We are the sons of noble sires. Our inheritance must not be invalidated by indifference. Timorousness and faint-heartedness must be ordered to the rear, and dauntless courage confront the present crisis of opportunity and obligation.

Purpose

The purpose of this convention is to bring together the leading representatives of the church, the Sunday-school, and the Epworth League, for the consideration of some of the problems fundamental to the evangelization of the world at home and abroad. The needs of the home field will receive special attention. At one of our

New England Conferences this spring the presiding Bishop remarked: "This New England is mission ground as much as I have ever seen on our frontier."

Speakers and Workers

The program will be made up with able and representative speakers. Among those who are expected to be present are the following:

Bishops — D. A. Goodsell, presiding officer; E. A. Andrews, C. H. Fowler, W. F. Mallalieu, J. M. Thoburn.

Secretaries — A. B. Leonard, H. K. Carroll, S. Earl Taylor, J. B. Trimble, S. O. Benton, F. D. Gamewell.

Returned missionaries — George Heber Jones, D. S. Spencer, Robert Beebe, W. A. Noble.

Other speakers — J. M. Buckley, John F. Goucher, Charles E. Locke, Mrs. M. S. Wilkinson, E. J. Helms, Wallace MacMullen, James Mudge, W. I. Haven, S. J. Greenfield, A. J. Coultas, R. F. Raymond.

The convention is to be held in the great audience-room of Trinity Methodist Episcopal Church, Worcester. One of the chief attractions of the convention will be the extensive missionary educational exhibit to be placed in the large vestry of Trinity Church.

All correspondence concerning the convention should be addressed to Rev. S. M. Dick, secretary and treasurer of the executive committee, 4 Mt. Pleasant Street, Worcester, Mass.

Transportation

Arrangements are being made with the Eastern Passenger Association to secure tickets from all points to the convention at the rate of a fare and a third.

E. M. TAYLOR,
Chairman Executive Committee.

FISHING SEASON OPENED

Sportsmen already on the Scene. Some Large Catches Reported

Ho, for the woods! And why not? What sportsman that has ever tasted of the fascinating sport of New England fishing, when the trout are running well in the streams and brooks, when the salmon are swashing in the land-locked lakes, and the hundreds of ponds and rivers of northern New England are teeming with an endless variety of finny inhabitants, eagerly awaiting a nibble at the fisherman's delicate but dangerous morsel, delays departure, once sunny spring lifts the lid from his favorite lake or stream and invites "Sir Walton" to revel and "reel" in the "wise man's sport?" The season is on; of course everybody knows that the ban was raised, April 1, but perhaps the ice isn't out. Well, it depends upon your resort. Maine has not yet shaken all her icy shackles — some of the large lakes are making desperate efforts, though, and every day the welcome news, "she's clear," is expected. New Hampshire, however, is practically all free, and Winnepesaukee is giving forth her usual donation of black bass, cusk, pickerel, perch, trout, etc. Newfound Lake has a reputation for its stock of land-locked salmon, lake trout, pickerel, blue bass and perch. Sun-pee is being fished for trout, bass, land-locked salmon and large white trout, and the Connecticut Lakes are sending some likely samples of speckled trout — some whoppers from this lake have already been seen (and told).

In Vermont, Memphremagog is furnishing the finest varieties of lake trout, black bass, pickerel, hornpout, white fish and perch. Lake Champlain contains bass, muscalonge, perch and pickerel, and Willoughby carries the large sizes of muscalonge and trout.

In Maine, Sebago is the first to present a salmon offering; but the Rangeleys, Moosehead, Grand Lake, and Maine's other sixteen hundred ponds and lakes shortly follow, and as the ice leaves, an army of anglers enter. Just send a two-cent stamp to the General Passenger Department, Boston & Maine R. R., Boston, for the booklet, "Fishing & Hunting," accompanied by a booklet giving the Fish and Game Laws of Northern New England and Canada; then you will know just what to do, where to go, and how to get there.

LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all druggists, and shoe stores, too. Don't accept any substitute. Trial package FREE by mail. Address Allen S. Ormsted, Le Roy, N. Y.

Epworth League Column

Advices to Epworth League Conventions

From the Central Office

WITH all possible force, promote three things:

First. Make the convention intensely evangelistic. It is impossible to gather a company more favorable to evangelistic work than can be brought to an Epworth League convention. Some of the most successful preachers and most useful laymen of our church were converted at League conventions. To neglect this work in a convention is to lose an extraordinary opportunity and to assume the responsibility of immeasurable loss to our Lord's work. The souls saved, precious beyond computation, may not represent nearly half the good accomplished. The inspiration of the delegates and its effect throughout the district may bear vastly larger returns.

Second. Press mightily the enlistment of our Epworthians as soul winners. For this the Fellow Workers' Covenant is invaluable. Provide a good supply. A professed Christian who never wins others is like a salesman who never makes a sale. We are worth to our Lord precisely what our usefulness represents. He gives fearful warnings that many professed followers will be rejected. In every neighborhood many are ready to accept Christ through personal solicitation. Were our League stirred to proper activity in this work, our church would quicken with the mightiest revival it has ever known. This activity also brings to the individual life a fullness and blessedness of experience and a degree of power never otherwise attained.

Third. With tremendous earnestness advance the claims of Christian stewardship. Enlist every delegate as a Christian steward and commit every delegation to persistently promote the movement in their own chapter until the membership is thoroughly won. This is the great financial duty of the Epworth League. There is peril and frequent injury in pledging districts or chapters for specific amounts of financial aid. The objects are perhaps usually commendable and the money used to good purpose, but the method is so liable to abuse as to have been utterly forbidden before the last General Conference. Under enthusiasm pledges have been made that could not be kept, chapters have attempted burdens that compelled financial pressure that drove some of the young people away, that absorbed energies that should have given life and aggressiveness to other activities, that cut off the support of the chapter from other benevolent causes that were entitled to consideration, and that even deprived the local church of the financial support of its own young people.

These evils can never occur when the work of our Lord is sustained according to the principles of Christian stewardship. The consecration of property, absolutely indispensable to a satisfactory Christian experience and character, assures our Lord of that which is His own, brings to Him a vastly larger sum than can be secured by recourse to agitation for the support of specific objects, carries this larger revenue unerringly into His treasury, and secures for it a more intelligent application. It not only effects a great economy of labor that may be employed in other spiritual service, but actually brings a multiplication of spiritual energies that surprisingly augment life, enthusiasm, power and fruitfulness of any Christian organization. Let the financial work of our League centre in

Christian stewardship. Let absolutely nothing divert us from it. No other form of financial effort, however advocated by interested persons, can contribute one tenth as much to the glory of our Lord in proportion to the effort expended.

Let our convention magnify these three ideas. If they are pushed with success the League cannot fail of glorious achievements. Otherwise it can succeed but in a laborious and meagre way, limping when it should soar. Of course provision should be made in every convention for the discussion of other matters, some of which, as Bible study, are of great importance. But these three objects of League activity, the salvation of the unsaved, personal soul winning and Christian stewardship for the followers of Christ, will, as the greater always includes the less, bring to a realization of the very highest ideals of Christlikeness and of fruitfulness to our young people.

EDWIN M. RANDALL, Gen. Sec.

PRAYER-MEETING TOPIC

How have We Builded during this League Year?

Sunday, May 14.

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

May 8. Clearer views. Acts 18: 23-26.
May 9. Fuller dedication. Heb. 6: 1-6.
May 10. Stronger assurance. 1 John 3: 14-18.
May 11. Stancher loyalty. Psa. 84: 1-12.
May 12. Broader love. John 13: 14-17, 34, 35.
May 13. Spiritual power. Acts 2: 14-18.
May 14. Topic—How have We Builded during this League Year? Matt. 7: 24-27; 1 Cor. 3: 11-15; Eph. 2: 19-22.

"Build me straight, O worthy master,
Stanch and strong a goodly vessel,
That shall laugh at all disaster,
And with storm and whirlwind wrestle."

Sixteen years ago a crisis arose in the history of Methodism. There was a strange stir in the air. The age was taking on a deeper glow. Discoveries pushed back man's horizon and lifted the dome which bends above him and enlarged his vision. Startling inventions made him thrill with a new sense of his potential greatness. Young people as well as older ones were caught in the exciting maze of rapid material progress. The allurements of the day swept them on in a bewilderment of pleasure. Our Sabbath was shorn of its old time sanctity and took on a European air of revelry. There was much to dishearten the church. Somewhat dejected, it stood in dread of what might follow. One by one and even in large numbers the youth were deserting the sanctuary. What can be done to stay the tide of evil? How can we save our young people? became an urgent and pathetic cry. At this critical juncture there was born in all our young people's organizations an earnest desire for union. Divinely guided, as we believe, representatives of the five differ-

ent Methodist Episcopal organizations met in Cleveland, Ohio. Out of their earnest, prayerful, anxious, inspired deliberations came our splendid Epworth League.

Salutation

Hail thou stalwart youth, youngest and most cordially welcomed child of Methodism! To thee we give honor and affection. In spite of all thy faults, and imperfections, and failures, thou hast already been a tremendous power for good in our beloved Zion. Multitudes of our young men and women, moved by cabinet office responsibilities and the demands of department activity, have developed capabilities for usefulness which otherwise would have remained dormant. When we try to estimate what the church would have been without thy aid and contrast it with what thou hast so evidently helped to make it, we rejoice and give glory to God for thy past achievements and present influence. Hail, Epworth League of sixteen fruitful years! May thy future triumphs far exceed, in permanent value, those already won!

Three Times Sixteen

We know not what the coming years may hold in store. Certain it is that the sky is now bright with promise. And yet we dare not close our eyes to perils that always confront every good cause. Like Longfellow's "Ship of State" we shall need a League

"That can laugh at all disaster
And with storm and whirlwind wrestle."

To do this successfully we must build upon the sure foundation. A stanch Christian man from the Emerald Isle found himself on a rocky eminence during a raging storm. Being asked if he did not tremble during the gale, he replied: "Yes, my legs trembled, but the rock didn't, and because my feet were on the rock I felt safe." The League's first essential of security is to be firmly grounded on the Rock of Ages.

Building Materials

1. In Matthew 7: 24-27 Jesus portrays the fearful consequences of building on the sand. Great is the fall of a soul whose foundations are inadequate. Our chapters must continue to place emphasis upon the rocky requisites of divine truth in order to build for permanency.

2. This thought is reinforced by our next Scripture, 1 Cor. 3: 11-15, where Christ Jesus is exalted as the sure foundation, and we are instructed to avoid using the wood, hay, stubble of superficial substitutes for sound piety. Such flimsy materials cannot safely take the place of the gold, silver, and precious stones of genuine Christian experience and solid worth. In the Pennsylvania coal region several squares of a town were built over worked out coal mines. The upper surface was supported by pillars and stays. But finally these gave way like so many straws and terrible was the ruin. Spiritually even more than in temporal structures we need to make sure that our foundations are solid all the way through.

3. For the League and for every chapter the reference in Eph. 2: 19-22 is especially appropriate. A building fitly framed together should every chapter be, each department fitting into every other, all supporting each and each one contributing its full strength to the whole.



RISING SUN STOVE POLISH

Makes the stove an ornament. Used in Millions of homes.
Made perfect by forty years' experience.
IN PASTE FORM SUN PASTE STOVE POLISH.

Then all the chapters uniting to form one grand organization, will complete the picture of a magnificent spiritual temple illuminated by the presence of Him who is the Light of the world.

Quagmire

Have we been building indifferently the past League year? If so, this anniversary Sunday is a time for taking a new start. In a hurry have we been? Not quite as thorough as we should have been? It is affirmed that the most expensive little stretch of roadbed for a railroad in any country is on the Carbondale division of the Erie road at Ararat Summit. It is only a quarter of a mile in length, but it cost \$300,000 to get the track ready for laying the rails. The original track was completed in 1875 and for some time trains passed over it with all sense of security. One morning, however, the track had entirely disappeared and a horrid quagmire defiantly lay where apparently solid ground had been before. Ten thousand loads of gravel and almost numberless hemlock trees were thrown into the pit to no appreciable effect. After repeated efforts they finally found solid rock 160 feet below the surface. By driving four piles, each forty feet in length, one upon another, they succeeded in forming a solid roadbed. As individual Epworthians let us try to realize that we must have a solid foundation for character, no matter what it may cost. God forbid that any of us should find that we have been building upon a quagmire. Other foundation can no man lay "with safety" save that which is laid, which is Jesus Christ. He is immovable Rock. All else is shifting sand. There is too much at stake to justify any carelessness here. Shall we not strive to make the approaching anniversary a time for the inspection of our structure both individual and chapter, and make sure that we are building on the sure foundation and with the best available material?

"Build it well whate'er ye do,
Build it straight and strong and true.
Build it clear and high and broad,
Build it for the eye of God."

Norwich, Conn.

Nebraska Letter

Continued from page 558

pital is completed, it will have an estimated value of \$160,000. The engine room, laundry and operating pavilion are now complete, and the main building up to the watertable. They will begin work at once.

Some nice new churches have been built during the last year. McCook, in the extreme southwestern part of the State, has just dedicated free of debt a beautiful church costing \$12,000. At Weeping Water a splendid stone church has been built and fully equipped. It is adorned with some exquisite stained glass windows with ap-

MY PILE CURE FREE TO TRY



Don't Let Your Piles
run into Fistula and
Cancer. Send Your
Name today and Get
**THIS DOLLAR
PACKAGE FREE**
on Approval - Do it Now

I want every one who has Piles, Ulcer, Fissure, Prolapse, Tumors, Constipation, or any other rectal trouble, to send his or her name. I will send by return mail my new **Three Fold Absorption Cure**—my new found combination of remedies which is curing cases of even 30 to 40 years' standing, after all else had failed. Don't be discouraged; I am curing the most malignant cases—cases considered incurable. Try my treatment. If you are satisfied with the benefit received, send me one dollar. If not, send me nothing. You decide. If you have piles, or the itching, burning, or heavy feeling which shows that the dreaded disease is coming, don't delay. Piles lead to Fistula and the deadly cancer. My 3 Fold Treatment cures to stay cured because it is constitutional as well as local in its effect. Remember it costs nothing to try my treatment, and one dollar is little to pay if cured. My splendid new book on Rectal Diseases comes FREE with the treatment—all in plain wrapper. Send no money. Write now. Dr. Van Vleet Co., S T 6 Majestic Bldg., Jackson, Mich.

MAGEE RANGES



Elwes, the noted miser, used to say, "If you keep one servant your work is done; if you keep two, it is half done, and if you keep three you may do it yourself."

Magee Ranges solve the servant problem.

It is a pleasure to cook on one—not a drudgery.



In Magee Ranges every bit of heat is made use of, and that means no coal wasted—less coal used.

Illustrated Booklet, "The Magee Reputation," sent FREE.

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Makers of the Celebrated "Magee" Furnaces, Ranges and Stoves, Steam and Hot Water Heaters.

propriate ecclesiastical subjects. At Auburn two churches are being built. This town, of about five thousand people, is divided by a commercial strife, which unfortunately has influenced the church, and now the sorry spectacle is presented of two church edifices being erected, where one should have been ample, which will only impoverish the two congregations, and keep two ministers poor. The Auburn church, however, while small, is a beauty in every way. South Auburn will not have so large or ornate a building. Lyons replaced its old, with a very good church. A fine brick church has been built and dedicated at Fairbury, modern in every respect and of a pleasing style of architecture. The list of churches that have been enlarged and improved during the year would be monotonous to enumerate, but it all shows the unusual degree of prosperity prevailing in the State.

The press of the State recently gave much attention to the eighty-fifth birthday of Gen. John M. Thayer. General Thayer was "one of the first settlers in the State, a leading factor in suppressing Indian ravages, a distinguished officer in the War of the Rebellion, the first United States Senator from Nebraska, twice elected Governor, and the honored occupant of various official positions leading up to those. He now occupies a place in the history of Nebraska, and in the affections of its people, which no man ever did or can claim." He organized and led to the front at the outbreak of the Civil War, the First Nebraska Volunteers, at a time when Nebraska had only 28,500 inhabitants. During all these years he has been a loyal and consistent member of St. Paul's church, Lincoln, and is now spending the sunset of his life in a quiet way, enjoying fully the rest and freedom his busy and eventful life entitles him to.

"A History of Nebraska Methodism; First Half Century, 1854-1904," by Rev. David Marquette, D. D., is the latest addition to our local ecclesiastical literature. From it one learns that probably the first sermon preached in Nebraska was on April 21, 1850, by Rev. Harrison Presson, now a superannuated member of the Nebraska Conference, who was then on his

way to the Pacific Coast with a large company of people. This occurred on what is now the site of Omaha, where they had camped over Sunday, although the first Methodist church was built in Nebraska City in 1856. A picture of this church is shown, also the first one built in Lincoln, and a sod church at Tyrone, Red Willow County, built in 1886. The first minister sent here was Rev. W. H. Goode, D. D., whom Bishop Ames sent from the Indiana Conference; thus four days after the Kansas Nebraska bill providing for the organization of these territories became a law, and twenty three days prior to the proclamation of the President declaring the Indian titles extinguished and the country open for settlement, and four months before the organization of the territorial government, the Methodist Episcopal Church had made provision for the religious needs of the people. In October, 1854, at old Fort Kearney, Nebraska City, Rev. W. D. Gage was appointed pastor, the first regular appointment in Nebraska. We are told that "in Omaha, as well as many other places, the first events of a religious character were Methodist. Isaac F. Collins was appointed to look after the Omaha Mission in 1855. The first sermon preached, the first official appointed to look after the spiritual interests, the first pastor assigned and present on the field, the first church organization effected, and the first Protestant church building erected, were all Methodist." The author carries his reader through the years of privation and hardship; through the "grasshopper" and "hot wind" periods up to the present prosperous period. The whole book is interesting, but that portion relating to the pioneer days is fascinating and thrilling. The book is a valuable and important addition to the church's literature.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

OUR BOOK TABLE

THE RELIGION OF THE NEW TESTAMENT. By Dr. Bernhard Weiss, of the University of Berlin. Translated from the German by Prof. George H. Schodde, Ph. D. Funk & Wagnalls Co.: New York. Price, \$2, net.

As Dr. Weiss' long and most honorable academic career of more than a half-century draws to a close, he has sought to consummate it by bringing to a conclusion a work had in mind from the beginning — the drawing forth from the New Testament of its real religious teachings. He aims to permit the Scriptures to speak for themselves; nevertheless no one can be entirely impartial in the interpretation and arrangement of texts, and this author's deliverance will not be quite the same, though using the same materials, as that of one trained in other conditions. Pretty much all the usual topics of theology are treated, beginning with the Essence of God and ending with the Last Things. Our space hardly permits us to indicate the positions taken on the various burning questions of the day, though it would be interesting to do so. The attitude is one of orthodoxy in the main, but not, of course, in any narrow, rigid sense. The author maintains that the eternal character of the punishments in hell are in no way irreconcilable with the love of God. He says: "As there is but one blessedness, which consists in nothing else than that for which the godless never longs, in which he would find no happiness, thus too there is but one punishment in hell, which consists in the exclusion from this blessedness." Both for the Old Testament and the New Testament he repudiates as baseless the old theory of inspiration which demanded infallibility and inerrancy, holding that the modern emphasis upon the purely human element in the Scriptures does not help but hinders their influence as the official records of the divine revelation of redemption. He finds no proof "that these writings originated through a special miraculous act, as is claimed by the traditional theory." "The New Testament writers share the general world of thought prevalent in their times; and must do so, or they would not have been understood by their contemporaries." "The postulate of inerrancy is based on a false conception of the character of the New Testament."

A HISTORY OF PREACHING. From the Apostolic Fathers to the Great Reformers, A. D. 1572. By Edwin Charles Dargan, D. D., LL. D. A. C. Armstrong & Son: New York. Price, \$1.75.

Prof. Dargan prints here the fruit of studies pursued during eleven years of service in the chair of homiletics in the Southern Baptist Theological Seminary at Louisville, Ky. This volume is the first of three proposed books. The second will treat of modern European preaching, and the third will present a history of preaching in the United States. The present work, with its nearly 600 pages, brings the account down to the death of John Knox in 1572. The character and work of all the great preachers are taken up. It makes pretty solid reading, and can hardly look for a wide sale, though it will greatly interest a small number and fill a gap in present literature.

THE UPWARD LEADING. Palpit Talks under Various Auspices. By James Henry Potts. Jennings & Graham: Cincinnati. Price, 50 cents.

This only of the fourteen volumes thus far issued in the Methodist Pulpit series has departed from the custom of naming the book from the first sermon. Also this only gives us a discourse pretty definitely on Christian perfection, though the title chosen is, "The Purpose of Preaching," from Col. 1:28: "That we may present every man perfect in Christ Jesus." We

wish that the effort to set forth this important subject had been more carefully made. As it is, all the old ambiguities that have done so much harm are persistently perpetuated. Holiness, perfection, sanctification and entire sanctification are all lumped together as meaning the same thing, and there is no attempt at theological discrimination. In this the sermon is thoroughly Methodist. A slight attempt at definition appears on one page, but it is not satisfactory nor consistently carried out. Indeed, we are given three different definitions of sin in as many consecutive sentences. We are told: "Sin is transgression. It is the willful, reckless violation of a known law. The true Christian does not sin." We are told just above this: "Sin is the only thing which mars Christian perfection." From which it would seem to follow that the only true Christian is the perfect Christian, and that the perfect Christian can be known by a simple absence of transgression, or of "willful, reckless violation of a known law" — a very different thing. But then the next sentence goes on to say something entirely different, namely: "Christian perfection is no more nor less than deliverance from the disposition to commit sin." Here is another requirement altogether, which points toward, though it does not expressly state, the entire removal of all depravity. If this is the author's meaning, it goes a great way beyond the mere non-committal of sin, which, we are told, is "yielding to temptation." It is such writing, we fear, which serves to confuse our people on the doctrine of Christian perfection.

UNCOOKED FOODS AND HOW TO USE THEM. By Mr. and Mrs. Eugene Christian. The Health Culture Co.: New York. Price, \$1.

The joint authors, after being totally disqualified for work by stomach disorders, found themselves fully restored to health by the use of foods in their primitive condition, and have been moved by that fact to enter on their present crusade against cooking. They claim that the change they seek to introduce will be of untold value to the race, giving far more health, strength, vitality, endurance, as well as more sympathy and love; a great saving, also, of time and toll and money. On their theory condiments and stimulants will disappear, and people will eat less and pay far more attention to mastication. In these matters we wish them well and believe them to be on the right track; but when it comes to discarding bread and taking to raw meats and vegetables and cereals, we cannot follow them. They wisely recommend an evolutionary process in coming into the new habit, a gradual increase in the number of uncooked dishes until the system has time to adjust itself to the altered conditions. The book says: "Of all the curious customs into which people have evolved cooking seems to be the strangest and to possess the least excuse for existence." There are few things which it will be harder to convince men of than this. The book contains a large variety of menus and recipes for the concoction of a multitude of dishes without cooking. Whoever reads it will have something to think about at least, and may be led to improve his diet on rational lines.

THE MASTER-WORD. A Story of the South Today. By L. H. Hammond. The Macmillan Co.: New York. Price, \$1.50.

This story is located in the phosphate region of Tennessee, where many of the incidents actually happened, the others occurring somewhat beyond these borders. The writer also avers that the purpose of the story is in full accord with Southern thoughts and hopes; which may well be believed. What, then, is its purpose? No avowal as to this is made, but a careful

perusal discloses several main ideas. One of them is the great peril to the South in every way from the presence of a mass of utterly unprincipled, ignorant, debased negro voters, who cannot be allowed to vote with any safety to the community. Another is the unlimited misery that comes from the sexual mingling of black and white. The author calls it "the greatest of all sins — to create a life that has no right to be." The main interest of the book is in the existence and experience of a very light mulatto, who differed from many of the others in that while in them the white blood merely served to quicken the black nature, for her the black blood, though very slight in its infusion, had poisoned a white woman's life. She was bitter in the extreme at the situation in which she found herself, full of rebellion and passionate protest against the proud exclusiveness of the race to which she felt that she belonged, and which yet, without pity or compunction, shut her into outer darkness with those whom she despised. She felt not as an ordinary white person would, or an ordinary negro, but as a white person who was forced to associate with negroes on equal terms. The case is a very hard one, and no doubt has many parallels. But the "master-word" of all is love. Love finally conquers even in this most difficult matter, and the sadly wronged one comes in the end to see and acknowledge that life, after all, has something better for her than complaint. The book is every way delightful and uplifting — quite out of the common track in its whole treatment of an unusual situation. The reparation for wrong is painfully wrought out, and pride yields to love.

THE BLUE BOOK OF MISSIONS FOR 1905. By Rev. Henry Otis Dwight, LL. D. Funk & Wagnalls Co.: New York. Price, \$1, net.

A remarkably complete work for its size, and, considering the immense difficulties involved, unusually accurate. Whoever wants to know much in little as to the missionary societies of all lands, and the mission-fields of all societies, will do well to get this book. It contains a marvelous array of useful facts and figures, very convenient for reference. Under Africa, for instance, no less than 46 different countries are described. The statistics of the great religions of the world are the best we have seen. The total population is given as 1,623,446,000. Of this Christianity is credited with 558,862,000; Confucianists and Taoists are given at 291,816,000; Mohammedans as 216,630,000; Hindus, 209,659,000; Buddhists, 137,935,000; Animists, Fetichists, etc., 157,079,500; Shintoists, 24,900,000; Jews, 11,222,000; Unclassed, 15,352,500. This is much better

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than the old stupid way of classing all the Chinese and Japanese as Buddhists exclusively, chiefly, it would seem, for the purpose of putting Buddha ahead of Jesus, by making his adherents more numerous.

THE HEAVENLY VOICE. A Life of Christ in Blank Verse: His Work and Word in Sonnets. By Margaretta Ayres Karr. Printed by Eaton & Mains: New York. Price, \$1.

The writer begins her preface in the following manner: "In the sore and yellow leaf of 1899, when clouds as a thick darkness spread over the sky of the author, it pleased the Lord to bestow upon His lowly hand-maiden a gift of light; to irradiate the inner and outer life with increasing glow." She goes on to speak of "wondrous visions of ineffable light," "direct leadings and inspirations of the Holy Spirit," and marvelous revelations. "So what was so divinely given and sanctioned for the uplifting of a soul to God, I offer without apology to a public that will likewise be quickened to new spiritual life and closer communion with Him by its study and perusal." The "Heavenly Voice," thus sent on its divine mission, comprises "The Dual Life," the "Portraits," and the "Sonnets." The "Dual Life" is separated into seven great divisions and seven subdivisions. The "Portraits" are 16 in number, the sonnets are 200, of which one hundred "voice the impassioned love of a soul for Christ," and the other hundred treat of the miracles, parables, and words of the Saviour. "The writing and completion of this work has been attended by such manifestations of heavenly light as to convince the author," she says, "of the unfolding of a divine purpose in its publication."

BIBLE ETCHINGS OF IMMORTALITY. By Camden M. Coburn, D. D. F. H. Revell Co.: New York. Price, 50 cents.

Very touching and significant, revealing the influence which produced the volume, is the dedication: "To my Mother and Dearest Friend, both of whom have recently left the planet on a long expected and much-needed journey for Rest, Recreation and Study." A poem by Mrs. Coburn begins, and closes the book. The brief chapters between are very suggestive, and gather up most admirably what is taught in the Scripture in various ways as to the future life. Nothing could be better to put into the hands of mourning ones. There are many extracts from Browning and other poets, many sweet, tender words of comfort.

ANOTHER HARDY GARDEN BOOK. By Helena Kutherford Ely. The Macmillan Co.: New York. Price, \$1.75, net.

The author gives the results of her own experiences in raising vegetables, fruits, and flowers, during many years. It is a brief statement of simple methods in the small home garden. It takes up vegetables, fruits, trees, perennials, and other flowers, particularly lilies and the iris. There are chapters on autumn work and spring work, and abundant illustrations made from photographs taken in the author's garden by Prof. C. F. Chandler. Not a little help, we should say, would be afforded by it to those busy with gardens.

Magazines

— The *Methuist Quarterly Review* for April contains a strong article by the editor, Dr. Tigert, on "The Vocation of Jesus the Proof of his Godhead." Dr. James Mudge writes of "Saintliness," Bishop Fitzgerald has a brief sketch of William McKendree, and Dr. A. M. Courtney describes the so-called "Jefferson Bible" recently issued by the Government printing office. It is just an arrangement of the moral precepts of Jesus with everything supernatural carefully excluded. Passages are selected from the various Gospels on no sound principle of historical or textual criticism, but solely according to the compiler's preconceived

notion as to what might be true, genuine, or authentic, or as to what Jesus ought to be, do, or say. It is a harmonization, with extensive excisions, of the Gospels, under the title, "The Life and Morals of Jesus of Nazareth." Why the Government should reproduce it is not easy to understand. (Smith and Lamar: Nashville, Tenn.)

— The *Contemporary Review* for April is an unusually strong, comprehensive and interesting number. Dr. Emil Reich replies to Dr. Cheyne under his former title, "The Bankruptcy of Higher Criticism." "The Reconstruction of Belief," by W. H. Mallock, and "Liberal Churchmen and 'The Reproach of Christ,'" will demand critical attention. There are important contributions affecting Russia, Germany and England. (Leonard Scott Publication Company: New York.)

— In the *North American Review* for April Henry James, who is paying an extended visit to his native country after an absence from it of a quarter of a century, contributes the first of three articles he has written describing the impression made upon him by a sojourn in New England last autumn. Arnold White tells what he considers to be Germany's real aim in foreign politics, namely, the absorption of Holland. Karl Blind writes of the coming crash in Russia, and two South Americans tell what they think of the New Monroe Doctrine. (North American: New York.)

— In the *Atlantic Monthly* for April Rev. Charles F. Dole of Jamaica Plain discusses the "Right and Wrong of the Monroe Doctrine." He thinks it mainly wrong, antiquated, uncalled for. Andrew D. White, T. W. Higginson, Charles F. Lummis, Bradford Torrey, Prof. Munsterberg, and Charles J. Bullock are among the other contributors. The latter sets forth the appalling cost of war. And Charles C. Nott, Jr., describes the operation of the New York District Attorney's office in an optimistic vein, making a very good showing for efficiency. (Houghton, Mifflin & Co.: Boston.)

— The *Christian Science Journal* is the official organ of the First Church of Christ Scientist in Boston. The April number opens with a poem (?) so-called, by Mary Baker Eddy, especially written for the *Journal*, on the subject "Whither." It is wholly independent of either rhythm or reason. The list of churches and societies which have Christian Science services covers thirty closely printed pages, and the list of approved practitioners forty more pages. The statement is made in large type that Mrs. Eddy takes no patients, and reads no letters referring to disease. A representative of the *New York Herald* was favored with a brief interview with her last month, and bears testimony that she is alive and in good health. (Christian Science Pub. Soc.: Boston.)

— The *Bible Student and Teacher* for April is still printing the essays read at the Boston Convention. (American Bible League: 39 Bible House, New York.)

— The April *Voice of the Negro* has for special features "The Stronger Nations vs. the Weaker Nations," by John E. Bruce; "Southern Negro in Northern University," by William Pickens; "Doing Things at Tuskegee," by J. W. E. Bowen. (Voice of the Negro: Atlanta, Ga.)

— *Out West* gives quite a portion of its space for March-April to an illustrated article on the "Forest Preserves of Southern California," by Solon Lauer. Other pieces are on "Causes of Dialects," "An Old Gold Mine of Darlen," and "Where Captain Cook was Killed." (Out West: Los Angeles, Cal.)

— The April number of *Recreation* has plenty of pictures, stories, adventures and descriptions of sport. Dan Beard makes a good editor. (William E. Annis: 23 West 23d St., New York.)

— The *American Antiquarian and Oriental Journal* for April opens with an article on "Prehistoric Ruins of Northern Mexico," and follows it up with pieces about the "Assyrians and Babylonians," "Recent Discoveries in Palestine," and "Anthropological and Archaeological Notes."

— The April number of the *Nineteenth Century and After* discusses "Thibet and the India Office," "British Shipping and Fiscal Reform," "Charity a Hundred Years Ago," "The Art of Classical Quotation," "The Heart of the Mikado," "The Commemoration of Shakespeare," and a variety of other topics. (Leonard Scott Publication Company: New York.)

— The *Bibliotheca Sacra* for April has contributions from Francis B. Denio, David N. Beach, John R. Thurston, John Bascom, Dwight M. Pratt, and Henry M. Whitney. The last named is still writing on the various re-translations of the Bible. He concludes his article with the following important sentence: "This then is the most vital test of any Bible, or any part of the Bible, that men may ever offer for our use: by the rhythm of its movement, by the euphony, the melody, the harmony of its sounds, by the aptness, the nobleness, the suggestiveness, the passion, of its diction, does it equal or surpass the Bible of 1611 in its power to make our hearts burn within us when we read?" It is to be noted that this man lays no stress whatever on accuracy and truthfulness of rendering, does not mention it as of any importance. To us, and very many others, this is "the most vital test" of any translation. We want the very mind of the Spirit whether it is in the most melodious diction or not. (Bibliotheca Sacra Co.: Oberlin, O.)

— The special features of the *American Monthly Review of Reviews* for May are a group of articles on American municipal problems and progress — "Chicago's Vote for Municipal Ownership" (by an Impartial Observer), "Three Years of Harrisburg," by J. Horace McFarland, "The Grouping of Public Buildings in Cleveland," by Edwin Childs Baxter, and "Farming Vacant City Lots," by Allan Sutherland; and "The Labor Question's Newer Aspects," by Victor S. Yarros. "The Progress of the World" contains a full treatment of the naval campaign in the far East, with maps and other illustrations. (Review of Reviews Co.: New York.)

— The *Forum* for the present quarter has three special articles, namely, "A New Edition of Defoe," "The Government of the Great City," and "America's Economic Future in the Far East." The last, by Baron Kaneko, is of unusual importance. He shows that Japan and America must work hand in hand on the Asiatic continent, with mutual support, and if they do they can reap an immense harvest from Chinese trade. (Forum Publishing Co.: New York.)

— The *International Journal of Ethics* for April deals with the "Abolition of Capital Punishment," "Ethical Education of the Merchant," "Music and Religion," and "The Ethical Significance of the Scottish Church Case." The writer of this last article points out what a trumpet call this case is to the churches to see that their constitutions are so changed that they can do some thinking and keep up with the progress of doctrine which every age demands without losing all their property. (International Journal of Ethics: Philadelphia.)

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SUMMER EVANGELISM

JAMES B. ELY.

AT this time of general expectation, on the part of many, of a gracious revival, it is impossible to forecast the method or agencies that may be most used of the Holy Spirit. On the other hand, it is safe to assume that any effort to reach the people with the Gospel by any reasonable means or agencies that are placed in the control of the Spirit will be blessed. Even in the case of very general interest being awakened, it will not come as a sudden and unprepared for movement. For the past six years there has been a steadily growing interest on the part of Christian workers and an increasing fruitage. The present wide-spread evangelistic spirit abroad in America has, in its organized form, grown out of

Summer Work.

There are some very evident and natural reasons why this should be.

The seven reasons which I shall mention have been tested in the actual experiences of the past six years.

First. It is the chief responsibility of those entrusted with the Gospel to give it to those who have not received it, then of all times of the year the time when that responsibility can be most easily met is the summer season. If it is to be met by preaching the Gospel to the crowds, then it is the crowds are waiting for you in the parks, on streets, sitting under shade trees, or if not actually congregated, they can be easily gathered without the expense of erecting a building. God, who has created the seasons, seems to say, through the natural fitness of things, "The summer is the time to turn all the agencies of the churches into practical missionary forces." The missionary goes ten thousand miles from home and finds a climate suited to reaching the people. God, every year, brings a warm climate to us and then enforces His own commands by challenging us to become missionaries to the foreign and unreached people at least once a year.

Second. An equal amount of money and effort spent in a simple missionary way, will produce ten times the effect in the summer as compared with the winter. The investment in material equipment for such work is almost nothing compared with what is absolutely necessary in the winter before you can hold a meeting. I mean by material equipment, the meeting house. The speakers, singers and other workers in summer should be the best, and the money spent for these should be as generously provided as for winter work.

In the summer, the principal items of expense are the living agents. Are they not, after all, that part of the equipment in both winter and summer that produce the best results? If money is paid for salaries in winter to make it possible to reach the few who with great difficulty are brought into the church, should not much more be spent in summer when the living agent is the chief factor?

Third. The seed sowing necessary to make it possible to get prejudiced people into any kind of a church building must be done outside of the building, as in the foreign fields. In our own city, the present tabernacle with an organized church of over one hundred and fifty members, Sunday-school, kindergarten, Brotherhood, Young People's Society of Christian Endeavor, with several hundred waiting to join the church, and holding some twenty-five or more meetings weekly, is a result, humbly speaking, which never could have been achieved except from summer work.

Fourth. Not only from the accessibility

of the unreached should we look for reasons, but from the standpoint of a highly organized church with most of its members doing nothing. The members of all the various young people's and older people's organizations can more easily begin to obey the Master's command, "Go," in the summer than in winter. The summer movement simply emphasizes those principles which make any aggressive form of Christian work successful. In all the tent and open air meetings the element of worship and formality, which, though right in their places, are great barriers to personal service, is reduced and the element of work is increased. There is active work for every one, active singing, ushering, giving out books, or doing personal work.

Fifth. The most important class of all — the children — as considered by many, can be easily reached in crowds in the summer. They have nothing to do but play. They are out of school and out of home. They live in the open air, and can with almost no trouble be called to a tent and taught the grand old hymns and the Scripture verse.

Sixth. The church work of the summer must be truly aggressive, or it will be retrogressive. The situation is not at all met by simply supplying the pulpits on Sundays and keeping the church open. If it is difficult to keep the church up to a respectable standard in winter, with the pastor present and best workers at home, how much harder is it in summer to maintain that standard by merely a supply and the best working force away. It is infinitely better to close the church than to make a farce of it. It is best of all to raise a fund, organize the workers remaining at home, and undertake an aggressive missionary campaign, which will create and develop missionary workers and prepare the field for the pastor upon his return. It is the only time of the year when it is practicable for the church to do her full duty by the unreached.

Seventh. If the church will attempt her duty in the summer by sowing the seed, she will have an abundance to reap in the winter. Two churches have especially come under my notice as witnesses to this principle. There are no doubt many more with which I have no direct acquaintance. I refer to Dr. Broughton's church, of Atlanta, Ga., and Rev. S. Edward Young's church, of Pittsburg; and I might add another, the Moody church of Chicago. In our experiences in Philadelphia we have found that the churches which have in the fall and winter received the largest return are those where pastors and people have entered most heartily upon the tent work in the summer.

The reaching the world with the Gospel is a simple missionary proposition both at home and abroad, and as much at home as abroad. With seven reasons, we have

Seven Definite Lines

to suggest.

1. Tent meetings, equipped with speaker, singers, workers and janitor; well lighted, walls up; plenty of song books; chairs or benches arranged in place; organ or piano, full chorus, cornetist, good precentor always on time; short prayers; off band sermons on purely Gospel themes; after meetings; good literature placed in the hands of the audience and homes of community, will bring results.

2. Stereopticon service with Gospel pictures and good hymns thrown upon a screen erected in some vacant lot not too far from the people; a platform for a good speaker and band of singers; not more than twenty-five or thirty pictures on a night, six of them being hymns, making much out of the sermon and little out of the

pictures except to attract and hold the audience and suggest the line of thought, is effective.

3. In parks and places of amusement, occasional services can be held. These should be thoroughly organized and prepared for. The best speakers, no novice, should be engaged. The harder the place, the better the equipment, is a safe principle. Good music, earnest words, plenty of literature, are essential. Always remember in such services that we are the representatives of God's holy church. Therefore, be reverent, never come down to the level of the world in the worldly place. Have nothing trifling or cheap. The best is poor enough.

4. Church lawns. We earnestly suggest to pastors that they organize the young men for such work as carrying out chairs for twilight or evening services and returning them after the meeting. Provide the best possible music; speak from the church steps or a platform; stand near to the wall of the house, it will help your voice to carry. This is now being done in many cities by many pastors and churches. Why should not such work be carried on through all the country districts, on church lawns, or in groves near by churches, or near schoolhouses, so that in case of rain the people may quickly find shelter? Every pastor thus becomes a missionary and all his people helping in such work will soon make a live church.

5. Wagons, equipped with speaker, singers, organ, cornet, and literature, may be sent into sections of a city or to cross roads and villages, and used to great profit.

6. Shops and mills provide good open air congregations in the summer season, especially at noon, even if only for a half hour. Good speaker, cornet and singers are essential.

7. Celebration days of church organizations. Last year it was our privilege to attend Christian Endeavor Day at Willow Grove. More than five thousand people attended an evangelistic service. Sunday-school picnics can be used to do great good in sanctifying the very place in which they are held. Brotherhood meetings and Young Men's Christian Association encampments — wherever Christian people go in a crowd — lose a great opportunity in not providing for appropriate services. Wherever an individual is brought to Christ or Christian people have been blessed, that very spot will ever afterwards be sacred to that person. In this way may not our summer resorts be turned into veritable Bethels, and the parks clothed with Nature's beauty be touched and transformed into sacred messengers of God?

Opinions of Representative Men

One of the signs of the times has undoubtedly been the holding of evangelistic services in tents, public halls, in the open air and elsewhere. This is a practical obedience to the command of the Master to preach the Gospel to every creature. It is a significant fact that the great revival in Wales has connection with the Forward Movement of the Presbyterian Church in that country, and that part of the plan of the Forward Movement was the construction and utilization of public schools for Gospel Meetings. Apart from the direct influence of tent and open air meetings, no inconsiderable value in their influence has been found in the stimulation of general evangelistic work throughout the churches and by all practicable means.

JOHN H. CONVERSE,
Chairman of General Assembly's Evangelistic Committee.

There is no reason why the church should not adapt her methods to the changing seasons, nor why, if she would use the summer methods for summer time, she should not accomplish results at that season as satisfactory as those obtained in the rest of the year. There has come under my personal observation a large number

of churches which, during recent years, have held out door services, and, in every instance, the results have been most satisfactory, exceeding the most sanguine expectations.

By logic and by fact, I am convinced of the wisdom and propriety of out door religious services.

GEORGE B. STEWART,
President Auburn Theological Seminary.

I think it goes without saying that if Jesus Christ were returned again to earth in the old relationship, He would preach as He did then, on the streets and in the open places. He would not neglect the opportunity in the halls and churches, but if the people were at the seashore, He would go there, and if they were in the fields and mountains, He would go there.

I think, my brother, that you have come to the kingdom for such a time as this, to stir our Christian leaders to greater activity along these lines. It is not ours to build up the churches, there are plenty to do that; but ours to sow the seed and bear witness to Jesus Christ. This is the cure for anti-Christian socialism and an avarice and every form of lawlessness.

Such preaching calls for the least machinery, the least fuss and effort, the least expense, and in some respects brings the best results. We have tried it here in Chicago and know. I rejoice whenever I hear of a man or woman of means putting their money into it. It is the best paying investment in the world.

"Wisdom crieth without. She uttereth her voice in the streets." The Hebrew has it, "at the head of the noisy streets."

JAMES M. GRAY.

I most heartily approve the project of having tent and grove meetings throughout the summer. I have attended very many camp-meetings and my experience has been favorable. I approve of them. They are Scriptural, and God has set the seal of His blessing upon them. I hope we may have a thousand camp-meetings, and that every means will be taken by your committee to reach the masses. John Dempster was converted at a camp meeting and after his conversion he founded our missions in South America, and later in his life was the first president of the great Northwestern University. He was the only one converted in that meeting, but what a wonderful success it was!

C. C. MCCABE,

Bishop of the Methodist Episcopal Church.

Having preached in the tent meetings in Philadelphia and familiarized myself with the plans, methods, and character of such work, I want to express my strong conviction of its great value in reaching the unchurched and unevangelized of both our native and foreign born population. It focuses the attention and enlists the activities of the church in the work for which it exists, and not its least valuable feature is its reflex influence on the church. But as an evangelizing agency, going where the need is greatest, and in such a way as actually to reach, convert, and bring within church fellowship, the unreached, it is to be most strongly commended. The work is Scriptural, the administration economical and efficient, the methods thorough, and the results permanent.

JAMES I. VANCE,

Dutch Reformed Church, Newark, N. J.

The present moment seems very opportune for a combined and enthusiastic effort on the part of the churches to reach non-church goers. There appears to be much more religious interest everywhere than for many years past, and an advance all along the line is apparently the duty and the principle of the hour. If this campaign is directed, as it should be, not only by our most forcible and influential ministers, but by practical and sagacious business men as well, it will surely be an inspiration to all concerned.

CHARLES WOOD,

Second Presbyterian Church, Philadelphia, Penn.

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As I observed the summer tent work in Philadelphia last season, I would say that I could scarcely exaggerate the importance of it as it appeared to me. The day spent at the meetings in Fairmount Park and on the South Side was an eye opener to me as regards the possibilities of this tent work. The children's work also greatly impressed me. I was especially struck by the prominence and promise of the work done in the Italian quarter. Given money, men and women, the tide of godlessness in our great cities may yet under the blessing of God be turned. In reference to the condition in New York, the outlook is most promising and I trust that at least ten or a dozen tents will be placed in operation this coming season.

WILBUR W. WHITE,

President Bible Teachers' Training School,
New York City.

I rejoice that business men are contributing willingly to this kind of work; they see that great masses are reached with the Gospel who would never get in touch with it otherwise. I hope more will be done this summer than ever before.

JOHN WILLIS BARR,

Board of Home Missions.

To say that we have done all that we can do to get people into the churches, and that they still refuse to come, is to admit ignominious defeat. The people may be at fault: but the church was established for faulty people. The greater their fault, the greater becomes our responsibility in the matter of reaching them with the helpful ministrations of the Gospel, even though the method may be unusual. The strongest argument for aggressive out-door work is that Christ commanded it. In the second place, Christ did it. In the third place, Christ has honored the efforts of those who have obeyed His precept and followed His example.

CHARLES STELZLE

Representative of the Home Mission Board.

I can earnestly testify to the good results of tent and open air Gospel meetings. For several summers we have carried on such work in Pittsburg. During the summer of 1903, nearly 200,000 people heard the Gospel gladly in the streets of our city. Many thousands more were addressed in tents and halls; 3,714 professed conversion. Our plan for the street meetings

was to drive in a carriage to a populous district. A cornetist assembled the people, there was a gospel solo, then a short evangelistic appeal. Out from the market house, the saloons, the stores, the homes, great crowds assembled to reverently hear the Word. This effort for the salvation of the multitudes made a spiritual impression on the city. It was an uplift to the churches, and immediately following the summer campaign, the Pittsburg simultaneous evangelistic movement was organized, by which 6,000 persons were added to the churches participating. Many other cities adopted the Pittsburg plan, and the year 1905 will be known in history as the year of revivals.

Stand up a man of faith in the streets of the city to preach to the unsaved multitudes, and he comes into harmony with the will of the Master. The spirit of God carries that man's message wider than the walls of any church. Under no circumstances would I consider open air meetings a substitute for church services, but rather an essential part of church activity.

The pastor who finds the lost in a tent or in the street will go back to his pulpit to speak with a tongue of flame. The man who leaves in the street will usually seek a church to hear more about Jesus. When a pastor and his choir hold a tent service, they become foreign missionaries in their own city. Business men regard the Gospel for the people as a good investment, for it makes a better community. The unchurched are not Gospel hardened, and if we will go a long time and lift up Christ, we shall have the joy of the harvest. If we wait for them to come to us, they will die without salvation. Then what will the Judge say to His ministers and churches?

For these reasons, I am in favor of taking the church to a lost world, and of doing it quickly. "For the night cometh when no man can work."

JOSEPH P. CALHOUN,

Field Secretary General Assembly's Committee on Evangelistic Work.

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Troy Conference

Troy Conference has but little territory in New England—seven appointments here in Western Massachusetts, and nearly a whole district in Vermont; but the transfer, by the last General Conference, of Troy Conference from the Second to the First General Conference District, must necessarily bring us into closer relation than that which has prevailed hitherto. We "extend our hands."

The 73d session of Troy Conference was held at Saratoga Springs, N. Y., and began on April 12. Bishop H. W. Warren, who presided, was well known to us. Twice before he had superintended the business of our annual sessions, then as now proving himself to be a veritable "master of assemblies." Whether presiding over the Conference, or in the cabinet, or in his intercourse with those who sought to counsel or to be counseled, he was always the Christian gentleman, a brother and a friend. His sermon on "The Gospel the Power of God," his addresses to those entering the Conference, and on other occasions, were full of inspiration and helpfulness.

Eight members of the Conference had died during the year, and eight promising young men were received on trial. The Conference reports showed gains all along the line; so encouraging was the report of the statistical secretary that the Conference responded at once to the suggestion of the Bishop and joined in singing the doxology. We missed some of the General Conference representatives. Were they busy elsewhere? Or was there another reason for their absence? There was but one change in our presiding elders. Rev. George W. Brown, D. D., presiding elder of Burlington District, after six years of very efficient and successful service, was appointed pastor of our church at Burlington, Vt., and Rev. Percell L. Dow was made his successor. Mr. Dow will stir the Burlington District and prove himself worthy of the appointment he did not seek. The district was enlarged, making it stronger and more desirable. The laymen were present in large numbers. At a banquet held on Saturday evening a movement was inaugurated for the purpose of clearing off the indebtedness of all the churches of the Conference. Under the enthusiastic leadership of Bishop Warren, Rev. E. S. Tipple, D. D., of New York city, Charles Gibson and J. W. Emery of Albany, Senator Brackett of Saratoga and Charles McKernon of Pittsfield, Mass., over \$5,000 were subscribed as the beginning of this laudable effort.

The wives of the members of the Conference met during the session and formed the Troy Conference Ministers' Wives' Association. We shall hear more of them.

Rev. Fred L. Decker, pastor of the church at Saratoga, was untiring in his efforts to secure the comfort and convenience of the Conference. The appointments were read on Monday morning, and the brethren went forth again to sow and to reap, or to die in the field.

Dalton, Mass.

Methodist Home and Foreign Missions

THE 86th Annual Report of the Missionary Society—that for 1904—has just come from the press. It is a book of 591 pages, giving detailed reports from the domestic and foreign missions supported by the Society, together with complete statistical statements of the Society's work. A considerable improvement in the typographical appearance of the book is to be noticed, especially in the scheme of headings. The devices used in the statistical summaries in order to make the information instantly accessible from varied points of view, have been increased in number. In addition to the usual introductory review of the year's progress, several pages are devoted to a résumé of those actions of the last General Conference which pertain to missions.

The Andes Conference, the Central Provinces Mission Conference, the Philippine Islands Mission Conference, and the North Andes Mission appear among the Missions and Conferences for the first time as separate organizations.

The summary of statistics of the domestic missions shows that the sum of \$523,297 was appropriated from the funds of the Society to aid 3,948 pastoral charges, which report 310,231 members and probationers, with \$10,337,963 worth of property and \$1,245,345 contributed for self-support. The summary of the foreign missions statistics shows that the Society has 276 men and 227 women missionaries, besides 231 women supported by the Woman's Foreign Missionary Society. The missions report 905 native ordained preachers, 6,719 other native workers, 226,563 members and probationers, or 10,827 more than were reported the previous year. There are nine universities and colleges, 21 theological or Bible training schools, 100 high schools and boarding schools, and 1,804 other elementary or day schools. These schools report 58,632 students under instruction. The 4,928 Sabbath schools report 247,638 scholars. There are now 1,312 churches and chapels, besides 362 halls or other rented places of worship; and 644 parsonages or homes. The home church through the Missionary Society expended about \$970,000 for the foreign missions. The missions themselves contributed for various purposes over \$700,000. The average gifts per member throughout the whole church for missions advanced from 54.6 cents in 1903 to 55.6 cents in 1904.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Newmarket. — Amid many discouragements the pastor, Rev. C. D. Hills, D. D., has toiled diligently the past year. The church has suffered loss by the removal to Haverhill, Mass., of its Sunday-school superintendent, Mr. Sinclair, and by the death of Mr. C. V. Doe, long an official member of great value. Mr. Doe was a leader also in the business life of Newmarket. The business men and the fraternal orders united with the church in burial honors for a man all would gladly have retained in earthly service many years longer. Prior to these losses another strong churchman, Mr. Doeg, moved with his helpful household to Exeter. Yet the church at Newmarket continues in its sacred work, albeit its field is more and more limited by the passing of the native people and the increase of those reared in the shadow and training of the Roman Catholic Church. If consolidation of the Protestant life of such towns as this could be, the kingdom of Christ would secure vantage. During the past year the parsonage was improved by paint and paper and by the addition of a graceful porch at the front door. These things with some minor repairs at the church cost \$112. Bills were all paid. Dr. Hills was returned for the present year.

Greenland. — At the fourth quarterly conference in March, Presiding Elder Sanderson was given a reception by the officials and their families, a pleasing event in the life of the church. The pastor's lady was honored later by a surprise party, and a silver cocoa pitcher was presented by her friends. A birthday party by the Ladies' Aid brought \$70 to the treasury of the church. Near the close of the year the pastor, Rev. B. P. Wilkins, after the Sunday morning sermon called an altar service and seven penitents made it one of much interest. The last Sabbath of the year there were two baptisms, two probationers were enrolled, and two were received to full membership. Pastor Wilkins has been made an honorary member of the Young Men's Club of the town. By his interest in the young men he led several of them to regular attendance at church and one of the above penitents was of this class. Rev. J. A. M. Chapman, D. D., resides at Greenland. He has a beautiful home of his own building not far from the parsonage. Dr. Chapman is a constant attendant at church, a most admirable hearer, a staunch friend and wise counselor of the pastor, and a generous helper in the social meetings and all the work of the church. Greenland is the place of his nativity. The

past winter he and his family have been in Washington, D. C. Mr. Wilkins is under orders by Bishop Goodsell to continue with this church the present year.

Sanbornville and Brookfield. — Rev. R. H. Huse closed up the Conference year with a "Fathers' Service." Letters from presiding elders of earlier days were read and the pastor gave an address on "Our Sires of the Saddle Bags." Previously on Sunday evenings he had read "A Sermon in Story," a serial of eleven chapters. These evenings brought increasing congregations, a male quartet furnishing a helpful song service. These special services were designed to pave the way for evangelism in the new year, which has now been assured. Financially the past has been said to be the best year in the history of the churches in these fields. All current bills were paid and \$230 paid on a floating debt. A normal Bible class for weekly study of the Book and methods of Christian work was organized as a department of church work under the "Worker's Training Guild."

Sandown. — Rev. L. N. Fogg at the close of his sixth year at West Hampstead, Sandown and East Hampstead received ten from probation into full membership, greatly encouraging the church at Sandown, the home of Rev. C. H. Smith, a worthy superannuated member of New Hampshire Conference. Good congregations are in evidence at each of these three churches. At East Hampstead there has been much special interest the past winter. At this

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point Mr. Fogg has been in continuous service eight years. His return to the circuit for another year was greatly desired. But to favor his attention to books—needful study—it was arranged to give him a new field. Hence he is now in service at North Wakefield and East Wolfboro.

Moultonville and Tuftonboro.—This is Methodist ground of the early days. During the past year these points have been under the care of Rev. George Ingram. He will have charge this year also. In the winter he gave to good houses in these villages his lecture on the Bible, "Wonders of the Word."

The New Year.—So far as reports are received the district is at peace over the appointments. The recent Conference, under the admirable presidency of Bishop Goodsell, closed with such a high tide of brotherly love and Christian enthusiasm as to give unusual courage to all. A year of good things, of gracious revivals, is expected. Rev. Roscoe Sanderson, confirmed in office, enters upon the work, the care of the churches, with earnestness and faith. His clerical and lay brethren—all the laity—will help him by sympathy, support and prayer.

Raymond.—Rev. Claudius Byrne is continued as preacher in charge. For the third time a generous welcome was given him. His first sermon was an Easter message, as was fitting on that day. Special Easter music by the vested choir added to the general interest. Sunday evening the church was filled for the Easter concert by the Sunday-school. Three members of the vested choir were plunged in grief by the death of their mother, Mrs. Sadie Johnson, on Saturday, the day before Easter. Mrs. Johnson was one of the strong, helpful women of the church, a teacher in the Sunday-school and beloved in the community. Her husband, who trusted in her, mourns with his children her hasty departure. In the midst of her strength and usefulness pneumonia carried her away. Pastor Byrne also has charge at East Candia.

O. C.

N. E. SOUTHERN CONFERENCE

Norwich District

South Manchester.—Rev. W. F. Davis, on entering upon the third year of this pastorate, was given a most cordial reception on his return from the Annual Conference. The formal reception occurred on April 19 in the parlors of the church, which were beautifully and artistically decorated for the occasion. The address of welcome was given by Mr. George Davidson, the superintendent of the Sunday school, to which the pastor responded in a felicitous and appropriate manner. A fine program followed, in which excellent music, both vocal and instrumental, was rendered by the young people. Mr. and Mrs. R. N. Stanley received with Mr. and Mrs. Davis. The warm grasp of the hand and the kind and appreciative words of the very large number present made the pastor and his family feel very much at home as they take up the work of this very important pastorate for another year. The serving of refreshments brought to a close a very pleasant and enjoyable reception. On Easter Sunday morning nearly 400 persons assembled for the morning services, which, in sermon and song, were appropriate for the day. In the evening the choir gave a very interesting service of song under the direction of Miss

May Chapman, of Hartford, who is the organist of the church. A short cantata entitled "The Risen King" was very well rendered, together with appropriate anthems and hymns of the church. A brief address was made by the pastor.

Hockanum.—Rev. John Oldham began his second year with this church under very pleasant auspices, and looked out upon large congregations on Sunday morning for the Easter sermon, and in the evening for the Easter concert. The pastor and people in this church appear to enjoy each other very much.

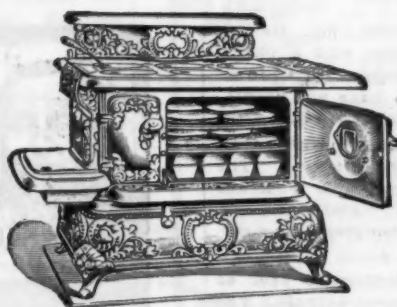
East Hartford.—This church is wisely connected with that of Hockanum in one pastoral charge. This is one of our youngest churches, and in a growing community is enjoying a good degree of prosperity. A good-sized audience hears the gospel here every Sunday, and a large Sunday-school enjoys the study of the Word of God. Mr. Oldham succeeded last year in raising nearly \$1,000 to pay off the old debt that was a source of great embarrassment to the church. This great burden being removed, the church is now prepared to give special attention to work along spiritual lines with good results.

X. Y. Z.

EAST MAINE CONFERENCE

Bangor District

Dexter.—The return of Rev. and Mrs. B. G. Seaboyer to the Dexter church was made the occasion for the gathering of a large number of their friends and parishioners in the vestries of their beautiful church, on the evening of their return from Conference. A delightful program, consisting of select reading, singing, music and recitation, with ice cream and cake, and the singing of Gospel hymns by the entire company, followed, and the entertainment closed with best wishes for our pastor and his wife for the coming year. The pastorate of Mr. Seaboyer in Dexter, the past year, has been very profitable to his people, and he and his wife have made many friends, not only among his own people but in the community as well. He is a forceful and eloquent speaker, and the



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church is well filled every Sabbath by a most attentive audience, and the social meetings in the vestry on Sunday evenings are largely attended and well sustained.

NEW ENGLAND CONFERENCE

Lynn District

Peabody.—Monday evening, April 17, a farewell reception was tendered Rev. Jerome Wood, the retiring pastor, and his family in the church vestry. A very large company was present, including many of the townspeople, which showed the high esteem with which Mr. Wood is regarded by all. The Sons of Veterans, of which Mr. Wood is a member, attended in a body. The pastors of the other churches were also present and spoke very appreciatively of Mr. Wood's labors during his three years' pastorate. They expressed the deepest regret that they were not to be permitted to work together with him another year. During the evening, Mrs. Knowlton, on behalf of the church, presented Mr. Wood with a purse containing \$65 in gold, a token of the appreciation which the people felt for his faithful service during his stay among them. He was also presented by the Sons of Veterans with a solid gold watch charm in the form of the emblem of that order. Miss Jennie Brooks, president of the Junior League, presented Mrs. Wood, on behalf of the Juniors, with a solid silver fish knife. The vestry was very prettily and tastefully decorated. On one side was a table from which refreshments were served by several young ladies.

Ipswich.—According to a long followed custom of doing the handsome and generous by its retiring pastors, this church gave Rev. and Mrs. Arthur Bonner a very delightful farewell. Two hundred people gathered, on the evening of April 15, in the vestries. Among these were many young men and women, "among whom," says the local paper, "the pastor and wife have been a potent factor for good." Beautiful decorations, a pleasing musical program and refreshments made an enjoyable evening, in spite of very general regret at the

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loss of these faithful workers. Mr. Herbert Kimball presented Mr. Bonner with a pair of superior "Lemaire" field-glasses. Mrs. John Dannels gave Mrs. Bonner a huge and beautiful bouquet and a valuable cut glass sauce dish.

Winthrop.—On Easter Sunday morning, the choir of 33 voices gave the cantata, "The Risen King," by Schaecker. Mr. A. W. Keene is choir master. Rev. J. E. Waterhouse, the pastor, preached to a large congregation a sermon of interest and profit.

Lynn, Maple St.—The Conference year at Maple St. has opened very encouragingly. The people have opened their hearts to the pastor, Rev. Frank T. Pomeroy, and family. Easter Sunday brought out the largest audiences for years. Thursday evening, the 27th, a reception was tendered the pastor and family. The church had been tastefully decorated for the occasion, with ferns, potted plants, Easter lilies and other flowers. The arrangements were in charge of the "Cheerful Workers," a ladies' organization connected with the church. The reception took place in the auditorium. The reception party consisted of Rev. and Mrs. Frank T. Pomeroy and Miss Sarah G. Pomeroy; Charles H. Ramsdell, representing the official board; Fred H. Vickary, the Sunday-school; Mrs. C. H. Ramsdell, the Ladies' Aid Society, and Mrs. Mary E. Riggs, the Cheerful Workers. During the evening, music was furnished by the "Tracey School Orchestra." After the reception a fine literary and musical entertainment was given, followed by a social in the vestry. Refreshments were served.

Malden, Maplewood.—A most delightful reception was given Rev. Alfred Woods and family last week. All departments were represented by speeches. Rev. W. J. Cosens will begin evangelistic services May 14.

Waltham, First Church.—The Asbury Temple vested choir, under the leadership of Mr. Horace Whitehouse, organist and choir master, rendered Handel's Oratorio of the Messiah to the great satisfaction of an audience that nearly filled the Temple. It made a very impressive religious service.

Stonham.—The new pastorate of Rev. N. B. Fisk opens very delightfully, and Mr. Fisk's health seems very firm, after his winter in the South.

Wakefield.—A largely attended reception was tendered Rev. John R. Chaffee and his mother, Mrs. E. A. Chaffee, Thursday, April 27. Mr. G. H. Waterhouse presided and extended cordial greetings, as did also Rev. J. H. Trask, a member of the Maine Conference. A Junior



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League chorus sang, Misses Mabel and Ethel Trask sang a duet, and Miss Esther Stuart read. Miss Louise Sheldon presented Mrs. Chaffee with a beautiful bouquet. Formal reception and refreshments closed a delightful evening.

Boston District

Boston Preachers' Meeting.—The Welsh Revival was the topic presented at the Boston Preachers' Meeting, Monday last, being a description of the great work of grace now going on in Wales as witnessed by Rev. F. M. Holt, pastor of the Essex St. Baptist Church, Lynn.

The speaker was listened to with the closest attention as he told in thrilling words the story of the scenes which came under his observation while in Wales. He said in part: It is the glory of the Welsh Revival that it is not confined to one place, but is here, there and everywhere. Evan Roberts is so exhausted by his arduous labors that he cannot be interviewed, yet his personality is so strong that it is everywhere felt. No reports are given out of the conversions and no record is kept, accessions only being recorded, it being taken for granted that if a man is converted, he will surely want to unite with the church.

The speaker deplored the publication of the hundreds of conversions, when sometimes only ten or twelve accessions result. In one little town of two or three thousand people, the pastor in eighteen years of labor had had 280 accessions by professions of faith; now in four months he had gathered in 280 more; in four months the accessions being equal to those of eighteen years.

The work is spontaneous, there being apparently little of the human leadership. There is great enthusiasm everywhere but it is not hysterical, but perfectly natural, the demonstration of the power of the Spirit of God. In the country and villages the saloons are practically

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driven out of business. In Cardiff, they are badly crippled, though not destroyed.

The thrilling descriptions of some of the meetings attended by the speaker were listened to with intensest interest and punctuated with frequent amens.

"How did all this come to pass?" Six months ago the church in Wales was cold in spirit and formal in service. Preaching services were largely attended, but the prayer-meetings were poorly supported, and great formality prevailed. The answer to this question is everywhere, "In answer to prayer." Everywhere men and women have prayed till they have prevailed, and in answer to these prayers God has poured forth His Spirit without measure. One Sunday in November preachers miles apart suddenly broke down in their pulpits, and were unable to preach, being bathed in tears. Then the fire from Heaven came down, and has spread all over Wales. The result is that the churches are revived and great numbers quickened. There have been already 100,000 accessions of men and women. It is a remarkable feature of this work that it has laid hold almost exclusively upon the adults, with a great preponderance of men. The drunkards and harlots are flocking into the kingdom of God. The work is of God.

In closing the speaker urged all to unite in prayer for the continuation and extension of the work. What God can do in Wales, He can do here.

South Boston, St. John's.—The trustees of St. John's Church, South Boston, have purchased a beautiful brick parsonage on Broadway, opposite the Perkins Institute. From the rear windows may be had a magnificent view of Boston Harbor with its varied shipping and ever changing features of water life. This marks a new epoch in the Methodism of South Boston, and means the permanent and increasing force and power of the church in that community. The trustees are to be congratulated on this evidence of faith and courage. The pastor and family will reside in Melrose till the parties at present occupying the house vacate and necessary repairs are made.

Milford.—Rev. T. C. Watkins, D. D., is having a pleasant and hopeful opening to his pastorate. On Saturday he terminated his relation with Lowell Seminary with a frank farewell address to "the girls." At the close the teachers and pupils presented him with Dr. Allen's "Life of Phillips Brooks," as an expression of affectionate appreciation.

Oxford.—On Sunday morning, April 23, the pastor, Rev. I. A. Mesler, received 32 persons on probation, of whom he baptized 24. Two were received by letter from the Episcopal Church in Canada. This was as delightful a service as it was unusual in numbers.

Morgan Memorial.—Morgan Memorial was filled with enthusiastic people on the evening of April 24 to welcome their pastor, Rev. E. J. Helms, on his return for the eleventh year. In the receiving line were the pastor and his wife and three children, Rev. Wm. Preston, of

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Northwest Iowa Conference, father of Mrs. Helms, Rev. J. H. Mansfield, D. D., superintendent of City Missions, Rev. W. T. Perrin, Ph. D., former presiding elder and pastor of Bromfield St. Church, and Mrs. A. G. Barber, president of the Woman's Auxiliary. There were speeches of welcome from representatives of the various organizations of the institutions and by the visiting guests, representing the Methodist City Missionary Society and Benevolent Fraternity. Mrs. Helms was presented with some beautiful bouquets and Mr. Helms a handsome traveling bag. There were refreshments, and universal expressions of thanksgiving for past victories and great hopes for the future. The returns from the recent Carnival of Nations have come in very slowly. The treasurer's report is gratifying and is as follows:

Received from contributors, \$212; doll table, \$14.10; France, \$212.48; Germany, \$105.25; Great Britain, \$512.60; Holland, \$169.95; Italy, \$175.42; Japan, \$334.11; Russia, \$225.95; Scandinavia, \$122.06; Spain, \$95.60; Switzerland, \$183; Turkey, \$108.42; U. S. A., \$554.96; programs, adv., \$321; Morgan Memorial booths, \$200; restaurant, \$336.60; entertainments, \$80.55; coat rooms, \$17.25; tickets, \$128.20, total, \$4,057.50. Expenses \$1,192.71. Net balance, \$2,864.79. This sum is sufficient to pay the deficit on the current year and \$1,000 on the mortgage.

West Quincy. — Rev. A. B. Tyler and family were formally and cordially received Wednesday, April 26. Mr. William Williams made the address of welcome. Music by a quartet, and refreshments, added to the welcome. The arrangements were by the Epworth League.

Cambridge District

South Framingham. — Rev. L. W. Adams and family are cordially received. Mr. Grigson, Sunday-school superintendent, presided at the

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In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

formal reception, and addresses were made by the clergymen of the village. Mrs. Adams was presented with a beautiful bouquet. Refreshments were served.

Hudson. — The Hudson News of April 21 makes very favorable mention of the opening Sunday of Rev. J. W. Stephan with this church, and highly commends his preaching.

Leominster. — The church at Leominster is making an unusually successful record under its present pastor, Rev. O. W. Hutchinson. An indebtedness of over \$1,500 was paid last year and current expenses were met, leaving a balance of \$300 in the treasury, and provision is fully made for the expenses of the present year.

Somerville, Broadway. — Under the auspices of the Ladies' Aid Society a delightful reception was given to Rev. G. H. Clarke and family on their return for the third year. A literary and musical program was rendered. Mr. E. F. Stone, Sunday-school superintendent, voiced the happy greetings from all departments.

N'IMPORTE.

CHURCH REGISTER

HERALD CALENDAR

Willimantic Camp-meeting,

Aug. 21

POST OFFICE ADDRESSES

Rev. N. C. Alker, Cannonsville, Delaware, Co., N. Y.
Rev. A. W. Pottle, Buckfield, Me.
Rev. G. G. Winslow, 29 Miller St., Belfast, Me.
Rev. C. F. Rice, Presiding Elder Cambridge District, 63 Newtonville Ave., Newton, Mass.

W. F. M. S. — Miss Josephine Paine is very anxious that a Christmas box be sent to Seoul this year, as she will return to Korea in season to distribute the gifts. Please remember the 15th of May is the date that the boxes must be at Room 18 to be repacked.

JULIA F. SMALL Com.

Marriages

DAVIS — VARNEY — In Lebanon, Me. April 29, by Rev. F. Grover, Joshua Davis and Mrs. Ella C. Varney, both of Lebanon, Me.

WYATT — TRASK — In Lynn, Mass. April 18, by Rev. Gilbert R. Bent, of Salem, Mass. John Henry Wyatt and Bessie S. Trask, both of Swampscott, Mass.

TAYLOR — HAMILTON — 't the office of Zion's Herald, Boston, April 18, by Rev. F. H. Morgan, Benjamin F. Taylor, of Nantucket, and Nellie Hamilton, of New York.

W. H. M. S. — The regular meeting of the executive board, N. E. Conference, W. H. M. S., will be held at Immigrant Home, 72 Marginal St., East Boston, Monday, May 8, at 10 a. m., by invitation of the Immigrant Home Committee. The invitation includes lunch at the Home, and a visit to a steamer in the afternoon.

Mrs. M. C. STANWOOD, Rec Sec.

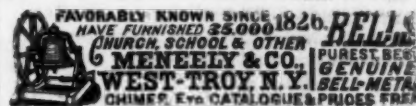
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should be rubbed gently with Pond's Extract after the bath. It wards off colds, strengthens and invigorates.
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THE OLD FAMILY DOCTOR
POND'S EXTRACT

C. H. J. KIMBALL

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A SPECIALLY CALLED MEETING of the corporation of the New England Branch of the Woman's Foreign Missionary Society will be held Wednesday, May 10, at 10 a. m., in the Committee Room, 86 Bromfield St., Boston. A change in Section 4 of Article VI of the By-Laws will be considered.

MARY LAWRENCE MANN,
Clerk of Corporation.

SUPPLY. — Rev. C. F. Skillings, of the Maine Conference, is available for supply for one or more Sundays during the next six months. Address Dexter, Me. Telephone connections.

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Cures Nervous Disorders

Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

AGGRESSIVE EVANGELISM — The General Conference Commission on Aggressive Evangelism earnestly desires that the secretaries of the various Annual Conferences send the names, and if possible the addresses, of all members of the Annual Conference sub-commissions to the general secretary, Rev. J. P. Brushingham, 831 Millard Ave., Chicago. It will also greatly facilitate the work of the Commission if the names and addresses of members of the city and district sub-commissions be also forwarded.

W. F. MALLALIEU, President.
J. P. BRUSHINGHAM, Sec.

MINISTERS' WIVES ASSOCIATION. — The annual meeting of the Lynn District Ministers' Wives Association will be held with Mrs. J. M. Leonard, 177 Bellevue Ave., cor. of Linden St., Melrose, Tuesday, May 9 1905. Luncheon at 1.30, followed by election of officers and program. All ministers' wives and widows living on the Lynn District are most cordially invited. Please reply to Mrs. Leonard by May 6.

(Mrs.) A. H. NAZARIAN, Cor. Sec.

N. E. METHODIST HISTORICAL SOCIETY. — The 25th anniversary of the New England Methodist Historical Society will be held at Bromfield St. Church, Monday, May 8, at 10.45 a. m. Bishop D. A. Goodsell will deliver the address. Dinner will be served in Wesleyan Hall at 12.30. Dinner tickets should be purchased of C. R. Magee or the undersigned, before Friday, May 5, that it may be known how many to provide for. Price, 75 cents. Come and bring your wife or daughter.

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Treasurer and Librarian.

For the Committee.

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OBITUARIES

The beautiful white flower Asphodel, the emblem of immortality, is placed by the Greek legends in the fields of Paradise.

Vanity, the Preacher saith,
All is vanity, save death!
Smile of friend or frown of foe —
Equal joy an equal woe:
Nothing here but passes by,
As the sun athwart the sky.

Ages gone some dark-browed race
Loved and suffered in our place,
Lived their feverish, maddening hour,
Grieved and groaned and grasped for power —
Pang on pang, all these have known,
Who are as the grass now strawn.

What shall matter joys be few,
Lovers false and friends untrue?
In the great unbroken plan,
Somehow compassed into man,
But a link to bind the chain,
Throbs each human heart and brain.

Somewhere in the after space,
Should you or I forget our place,
Many a weary foot may stumble,
Many a proud achievement crumble,
Many a sore-pressed fighter fall,
Many a brave lance, broken, trail.

What remains of all tomorrow,
Heart of hearts, to give thee sorrow?
With the best the worst shall flee,
Leaving thee — eternally.
Dreamless sleep? That still were well,
But God gives Rest and Asphodel.

— CAROLINE WETHERELL, in *Christian Advocate*.

McKenzie. — On Feb. 11, 1905, as the evening shadows deepened in her quiet room, Mrs. Elizabeth H. McKenzie peacefully entered into rest. She was born in Montreal, March 2, 1831.

The greater part of her life was spent in Derby, Vt., but for the past seventeen years she has made her home with her daughter, Mrs. Minnie Fessenden, in Chelsea. Two sons also survive her — Mr. John McKenzie, of Everett, and Mr. David McKenzie, of Island Pond, Vt. Mrs. W. O. Holway, of Newton Centre, and Mrs. Lucy A. Katan, of Chelsea, two sisters, and Mr. George Croft, of St. Louis, a brother, are among her surviving relatives.

Always of delicate health, a general breakdown occurred six years ago. Since that time she has been confined to her bed — a most patient sufferer. In their pleasant suburban home every possible care and comfort were afforded her by a devoted daughter and thoughtful son-in-law. Marion Fessenden, as she went in and out, scattering sunshine and making the home bright, easily became her grandmother's idol.

Mrs. McKenzie's greatest achievement was the building of her own personal character. She was of a gentle, quiet disposition, gifted in a remarkable degree with sound judgment and clear insight. Her life was open, sweet and pure. She looked on the sunny side of life. Even during times of great suffering she never grew melancholy. Her faith in the living, loving Christ kept her buoyant, hopeful and optimistic. She was in an unusual degree thoughtful for others, and even during the years of her illness her hands were often busy that she might bestow friendly tokens. She never lost interest in the common affairs of life, reading regularly the daily papers, magazines, and some well selected books. She was an appreciative reader of *ZION'S HERALD* for over thirty years. She had long been identified with the Christian church, and transferred her letter to Mt. Bellingham Methodist Episcopal Church, Chelsea, June 5, 1887.

The funeral services were simple, only the immediate friends of the family being present. Her pastor, Rev. A. H. Nazarian, had charge of the service. Even in death Mrs. McKenzie's life of peace and resignation seemed stamped upon her features. She leaves behind her as a precious legacy to her loved ones the fragrance of a beautiful Christian life.

A. H. NAZARIAN.

Adams. — Mrs. Elizabeth S. Adams, aged 86, widow of Rev. Moses Adams of the Vermont Conference, died peacefully on Tuesday, March 28, 1905.

Born in Weston, Vt., she had long been a faithful member of the Methodist Episcopal Church. Married to Rev. Moses Adams in 1876, she was for the first time introduced to the vicissitudes of the itinerant's life, but her new duties and responsibilities sat gracefully upon her.

Upon the death of her lamented husband she

came to Springfield to live with her brother, Mr. W. P. Taylor, who survives her, and up to the last moment tenderly cared for her.

Her death seemed but a sleep and an awakening into the fairer morning of Paradise. She but sighed and was gone, after a gradual breaking down of her system due to old age. Her faith was triumphant, as were her gentleness of spirit, her genial personality and cheerful disposition till the last. We mourn, but are glad of the mansions of faithful promise and the home over there.

The funeral services were fittingly conducted by her pastor on Thursday, March 30.

EUGENE M. ANTRIM.

Brigham. — Mrs. Sabra B. Brigham, aged 85 years, 2 months and 4 days, passed from this world to join her loved ones in the mansions of our Heavenly Father, Thursday, March 2, 1905, at the home of her daughter, Mrs. John T. Wheeler, Worcester, Mass., with whom she had made her home for fifteen years.

For over sixty years, she was a member of the Methodist Episcopal Church, and will be remembered by many of our Bishops and ministers as an active worker in the Mathewson St. Church in Providence, R. I., where she was a much loved member of the household of John Kendrick, being a sister of Mrs. Kendrick.

Till within four weeks of her death she was active and in possession of all her faculties, but a slight cold, which settled in her throat, grew rapidly worse, until at last a shock ended a life, full to the end of loving labor for any one whom she came in contact with. Her going has cost her children and grandchildren dear, but her long-time wish has been granted her — she has gone to meet the husband who has been waiting over fifty years in the happier land, as she loved to call it. Her friends are legion and of all ages, for the friends of her grandchildren held her dear.

Mrs. Brigham leaves four children: Charles A., of Norwood, R. I., John O., of Providence, R. I., Mrs. W. R. Howe, of Holden, Mass., and Mrs. J. T. Wheeler.

Funeral services were conducted by Dr. E. B. Patterson of Grace Church, at the home, March 5, 1905.

L. M. W. A.

Spaulding. — Elizabeth M. Spaulding was born in Concord, Mass., July 12, 1830, and died in Webster, Mass., Feb. 26, 1905.

Between these two dates there was crowded a life of helpful Christian ministry, so that now her memory is as fragrance poured out. Her parents were Isaac and Relief Watkins Harrington, and she was of genuine Revolutionary stock on both sides of the family. She was married in Lunenburg, April 18, 1855, to Cyrus Spaulding, and came immediately to Webster. Had she lived till April 18, she would have rounded out the fifty years of wedded life, which was her earnest wish; but it was not to be. Her life was devoted to her home, and good deeds. She was a member of the local Methodist Episcopal Church since very soon after her first coming to the town, and was devoted to its every interest. She was a teacher in the Sunday school, many years treasurer of the Woman's Foreign Missionary Society and a former president, and had, with her husband, visited many of our missionary stations at home and abroad. In this work she was greatly interested, and stimulated local interest both by her gifts and her work. She will be much missed from these positions in the church, but more by her immediate family. Greatly beloved by all the many friends, she pressed on with quiet triumphant faith, and awaits the loved ones at heaven's gate.

Mrs. Spaulding is survived by her husband, Cyrus Spaulding; two sisters — Mrs. C. L. Walker, of Worcester, and Mrs. S. R. Rogers, of Webster; a niece, Mrs. E. D. Scott, of Holyoke; and three nephews — Charles M. Rogers, of Cambridge, George S. Rogers, of Webster, and C. S. Marshall, of Worcester.

The funeral was held at her home, and was attended by the pastor of the local church, Rev. H. H. Paine, Rev. E. S. Best, and Rev. Alexander Dight.

P.

Bettes. — Margaret A. Bettes was born in Westbrook, Maine, June 14, 1830, and died in Portland, Feb. 12, 1905.

Mrs. Bettes was the eldest daughter of Joseph and Tabitha L. Babb. She was one of eight children — five sisters and three brothers. Early in life, she was converted and united with

the Methodist Episcopal Church, an ardent love for which was bequeathed to her from her grandmother, Margaret Babb, who was a member of the first Methodist class organized in Westbrook, in 1815.

In 1851, she was married to Horace T. Brown, of Parsonsfield, Rev. Parker Jaques performing the ceremony. They lived in Parsonsfield till the breaking out of the Civil War, when Mr. Brown enlisted, leaving his wife and children in Westbrook. In a few months he was prostrated with fever and died in the hospital at New Orleans. During this severe trial, her faith never wavered. She fully believed that the God of the widow and the fatherless would provide for them in their time of need. Many afflictions visited her while struggling to provide for and train her children; but the same hopeful, trustful spirit possessed her all the time in the midst of these severe experiences. Her second marriage was to Fisher Ames Bettes.

She is survived by one daughter, Mrs. Annie Brown Rounds, of Westbrook, who has tenderly cared for her mother in her declining years, and two sons by her first marriage, Horace Brown, of Bridgton, and one living in the West, William Brown. Another son died some years ago. She had also lost two sons of the last marriage. Two sisters also survive her: Mrs. C. J. Clark and Miss Martha Babb of Portland. It was while spending a few weeks with these sisters in Portland that she was taken ill with pneumonia, which quickly terminated fatally. She is missed on earth, and has joined the company of the redeemed in heaven.

C. F. P.

Morse. — Edward S. Morse was born in Wardsboro, Feb. 11, 1832, and died in Brattleboro, Saturday morning, May 24, 1904. He was one of seven children born to Walter and Laura Taylor Morse. His father's family was from Connecticut.

For a soldier to serve his country on the firing line is more striking, and likely to win more applause, than to perform hospital duty, act with the ambulance corps, or simply stand waiting orders with the reserves. Yet these latter tasks are necessary, and he who performs them, doing his constant best in the humbler place while his soul burns to be at the battle front, manifests fortitude and courage of no mean order, and may be rendering as heroic service as he who occupies the more spectacular position. So there are those who would gladly fight in the foremost ranks of the soldiers of the Lord, but are condemned by circumstances to serve in comparative obscurity; yet they may be serving as truly where they are, and be heroes in the sight of the great Captain of their salvation, who oversees the whole field, and judges rightly of every act performed.

The subject of this sketch belonged to the latter class; enlisting for active duty in the itinerant ranks, yet compelled by failing health and physical infirmities to forego this work for many years, he manifested such a spirit, and

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so did the work that he could, as to win words of praise and general commendation.

Mr. Morse was converted when about sixteen, and from the first had a feeling that he ought to preach the Gospel. Like many another he was for a time disinclined to yield to the call; but the conviction finally grew so strong that he gave up the business in which he was engaged, and made such preparation as was practicable, taking a course of study with such help as was obtainable from the schools within his reach.

He joined the Vermont Conference on trial at the session of 1858, which was held at Montpelier, Bishop Baker presiding. He was sent to Athens and Brookline as junior preacher, Rev. S. W. Westgate being his colleague and senior. The following year he was in charge of Athens circuit, and in 1860 his appointment was again that of junior preacher, the charge being Athens and Townshend, and Rev. Kimball Hadley his colleague.

In 1861, at Barre, Mr. Morse was admitted to full membership in the Conference, and ordained deacon by Bishop Scott. He never received elder's orders. From the session last named he was appointed to Londonderry and Landgrove, where he served two years, during the second of which George Johnson was associated with him as junior preacher.

In 1863 he was compelled by ill health to leave the active work, it then being thought that he could live but a very short time. He moved to Wardsboro Centre, and after partially recovering his health he engaged in the business of getting out some special kinds of ash lumber, of which he made a success. After a few years he moved to Wardsboro village. In 1877 his relation was changed from superannuated to effective, and he was appointed to East Dover for two years in succession. It was through his efforts that the church at this place was built.

In 1879 he was made supernumerary, and retained this relation till 1900, at which time it was changed to superannuated, and so continued to the time of his death. During the years that he held these relations he did some pulpit work as he was able, not only assisting his pastors, but supplying in various places, including West Townshend Congregational Church, which he served some time. He was frequently called to officiate at funerals, often in remote places. But he was afflicted with a throat trouble that prevented continuous work in the pastorate, even when sufficiently well in other respects to attend successfully to business.

Mr. Morse was twice married. His first wife was Miss Philinda Haskins, of Wardsboro. Three daughters were born of this union, of whom the eldest, Addie L., now Mrs. W. B. Eddy, of Brattleboro, still survives. The others died, Annie M in infancy, and the youngest, Nellie C., at the age of 21. Mrs. Morse also passed to her reward from the Wardsboro home, and rests beside her daughters.

On Nov. 29, 1889, Mr. Morse was joined in wedlock with Miss Cola Johnson, daughter of Thomas Johnson, of Wardsboro. Three children were also born of this marriage, the youngest being little more than three years of age at the time of his father's death. These sons, now a weighty charge upon the care of their mother, but some time doubtless to be her comfort and support, are S. F. Reese Morse, Taylor Johnson Morse, and Ernest James Morse.

In 1890 Mr. Morse removed to Brattleboro, where he engaged for a time in the real estate business, and later dealt in wood and coal. He served acceptably as one of the village bailiffs for a term of years. Meanwhile the insidious disease from which he suffered had been making progress, and for the last few years of his life he was obliged to give up nearly all active duties. So long as able he was a constant attendant upon the services of God's house, and until the last years of his life, when heavy business losses had crippled his ability, he was a liberal and cheerful contributor to the support of the church and its various benevolent enterprises.

Some words quoted from Rev. A. J. Martin, of Wardsboro, an almost life long associate and friend, express the general estimate of the character of Mr. Morse: "He was a man and a

gentleman in the true sense of the terms. He despised meanness and dishonesty and loved uprightness. He was public spirited and ready to help in those things which tend to lift up and bless humanity. . . . His Christian life was above reproach. He kept his lamp trimmed and burning, day in and day out. . . . The heavenly fire was burning in his soul until the lamp of life went out. A visit with Brother Morse was always a feast."

He had spoken freely of his approaching death, which he had anticipated sooner than it came, and expressed his wishes concerning the funeral service to the writer; his pastor; but the latter was absent when the end came, at such a distance as to render return impossible in time. The last rites were therefore in charge of Rev. A. L. Cooper, D. D., of Randolph, who was assisted by Rev. A. J. Martin and Rev. H. R. Miles of the Congregational Church.

Another of the honored names standing near the head of the Conference roll must be stricken from the list. The body of which he was so long a member is the poorer by the loss of one whose interest, sympathy, and prayers were always given to the work. It is the richer by one more of its number added to the list of those who have fought a good fight, finished their course, and passed onward to rest and reward.

F. W. LEWIS.

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Cleveland's

Baking Powder

A pure, cream of tartar powder. No alum, no adulteration.

Editorial

Continued from page 552

splendid illustration of the self-made man. Coming to this country without any means, by earnest and faithful toil and as a Christian young man he won success. For many years he made it an invariable rule to examine every side of leather which went out of his tannery; and his standard of perfection became a test among the leather men of this city, who used to ask sellers, "Do you make as good leather as Robson?"

— A letter from Rev. M. B. Cummings, Simpson Memorial Church, Palenville, N. Y., inclosing check for renewal, says: "I am now broken in health and after forty years of hard work, during which I have preached near 5,529 sermons, won 1,493 converts, and traveled 216,000 miles, I must stop, and know the straitened circumstances of a superannuate. Probably I must say good-by to ZION'S HERALD after this year, after an acquaintance of near sixty years, a subscriber for forty years. I hardly feel able to renew even now. May God bless it more and more."

BRIEFLY

Field Secretary Taylor's official announcement of the program of the great Missionary Convention to be held in Worcester May 23-25, will be found on page 563.

We greatly regret to announce that the main building of Vanderbilt University was destroyed by fire Thursday, April 20. The building is almost a total loss. It is not likely that anything but the foundations can be utilized in rebuilding. A large portion of the physical apparatus and of the library was saved, but almost all of the chemical laboratory was lost. The entire loss is estimated at \$250,000, \$115,000 of which is covered by insurance.

C. R. Magee places upon our table, very promptly, a copy of the Minutes of the recent session of the New England Conference.

Mr. Justice Harlan of the U. S. Supreme Court has startled the Presbyterians by the proposal to erect by subscription, at Washington, D. C., an American Presbyterian cathedral costing \$2,000,000. A considerable portion of Presbyterians feel that as Episcopalians, Roman Catholics and Methodists have made Washington to some ex-

tent the centre of their work, so Presbyterians ought to make it the headquarters of their denominational activities. The propounders of the plan do not contemplate a cathedral, but a great church related thoroughly to the life of the people of today and standing before the world as an embodiment of Presbyterian wealth, prominence and power.

The recent Methodist Conference of New South Wales decided, by a vote of eighty-two to thirty seven, to give the laymen of the Fijian Mission full status by allowing lay representatives to the financial district synods.

Three Methodist denominations in England — the Methodist New Connexion, the Bible Christian, and the United Methodist Free Church — are holding encouraging committee meetings for the discussion of principles and financial and other details of union.

The office routine is sometimes brightened by little incidents reminiscent of the pastorate. Tuesday, April 18, such an incident took place, when Mr. Benjamin F. Taylor and Mrs. Nellie Hamilton were united in marriage by Rev. F. H. Morgan, the new field agent. Mr. and Mrs. Taylor will reside on Nantucket. Mr. Taylor very properly made his new companion a wedding present of a year's subscription to ZION'S HERALD. What better gift can be given under such circumstances?

A controversy has arisen over the amount that a woman should spend on her dress in a year. Edward Atkinson, who has "views" on many subjects, makes the statement that a woman can clothe herself properly on \$65 a year. No doubt a woman can do so, but will she? Something must be conceded to artistic effect as well as to comfort in dress. As a matter of fact some women, through their thrift, caniness and eye for effect, dress well on less than a hundred dollars a year, while others who spend thousands of dollars annually on their apparel are ill dressed after all.

The Baptist Year Book for 1905, just issued, shows that during the year 1904 there were received into the churches by baptism 240,936 persons, an increase over the number of baptisms of the previous year of 6,615.

The Michigan Christian Advocate is authority for the following statement: "Dr. Jennings, our senior Western book agent, is quoted as telling the Los Angeles preachers that only two of our church papers would make any profits this year — the Epworth Herald and the Apologete."

The late Fitzhugh Lee accepted like a man the arbitrament of war, and after General Robert E. Lee surrendered, went

back to his desolated farm in Stafford County, Virginia, and set doggedly to work. In narrating his experience at that time General Lee said, "I had been accustomed all my life to draw corn from the quartermaster, and found it rather hard to draw it from an obstinate soil, but I did it." There are many in this world who want things made easy for them, and seek to draw it "from the quartermaster" — but to wrest a living from the hard soil of adverse circumstances makes character of the best sort.

A lady asked of an old school friend whom she was visiting, "How is your husband getting on?" "Miserably," answered the wife. "Why, how is that? Isn't he making a lot of money?" "Oh, yes," replied the wife, "John is making a lot of money. Some people call him rich, but I call him poor. When we began life we read together; we had our church; we had our social hours with friends. Now John has sold himself to work. He has no evenings. He has no Sundays. He puts everything back into his business, and puts all of himself into it, and is a perfect slave." The above appeared in an English paper, but the description it gives of material prosperity at the price of soul poverty is only too frequently illustrated in modern American life.

Sailors are proverbially generous. The first money received by the city of Chicago during the great fire was the sum of \$381 sent by the crew of the U. S. ship "Nipsic." That same ship's company rebuilt the burned church of a poor negro congregation at Warrington, Florida. It is a shame that, taking advantage of "Jack's" freeness with his hard earned money, so many greedy creatures should prey upon him, and seek to get his dollars and his reputation too away from him. Good laws are already on the statute books designed to protect Jack ashore, but they might and should be improved.

The Buffalo Evening Commercial of April 24 is received, with a column entitled "Buffalo wants the General Conference" boldly marked. It is stated that a committee has been selected of five ministers, as follows:

Bishop Joseph F. Berry, Dr. W. C. Wilbor, Dr. E. H. Lattimer, Dr. Ward D. Platt, and Dr. Price A. Crowe, with full power to take the steps to engage the co-operation which will be necessary in order to capture this great prize. This ministerial committee at once secured the co-operation of the Methodist Union of this city, which appointed the following committee of laymen: Dr. Walter D. Green (chairman), George H. Woolley, Frank T. Copples, James Fenton, John W. Robinson and W. H. Notman. The fact that \$25,000 will be required to cover such expenses as the General Conference may be required to meet, while in Buffalo, does not cause these committees a moment's uneasiness; they know it is here, and that it is ready and anxious to come to the front when the opportunity is presented."

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